# 1NC Strake Round 2

## 1

### CP

#### Statesought to call a global constitutional convention and establish a constitution reflecting intergenerational concern with exclusive authority to ban appropriation of outer space by private entities and bind participating bodies to its result

#### That solves the aff – it addresses shared anxieties while building political consensus

Gardiner 1 [Stephen M. Gardiner, Professor of Philosophy and Ben Rabinowitz Endowed Professor of Human Dimensions of the Environment at the University of Washington, Seattle, “A Call for a Global Constitutional Convention Focused on Future Generations,” 2014, *Ethics & International Affairs*, Vol. 28, Issue 3, pp. 299-315, https://doi.org/10.1017/S0892679414000379, EA]

A Constitutional Convention In my view, the above line of reasoning leads naturally to a more specific proposal: that we—concerned individuals, interested community groups, national governments, and transnational organizations—should initiate a call for a global constitutional convention focused on future generations. This proposal has two components. The first component is procedural. The proposal takes the form of a “call to action.” It is explicitly an attempt to engage a range of actors, based on a claim that they have or should take on a set of responsibilities, and a view about how to go about discharging those responsibilities. The second component is substantive. The main focus for action is a push for the creation of a constitutional convention at the global level, whose role is to pave the way for an overall constitutional system that appropriately embodies intergenerational concern. The substantive idea rests on several key ideas. Still, for the purposes of a basic proposal, I suggest that these be understood in a relatively open way that, as far as is practicable, does not prejudge the outcome of the convention, and especially its main recommendations. First, the convention itself should be understood as “a representative body called together for some occasional or temporary purpose” and “constituted by statute to represent the people in their primary relations.”14 Second, a constitutional system should be thought of in a minimalist sense as “a set of norms (rules, principles or values) creating, structuring, and possibly defining the limits of government power or authority.”15 Third, the “instigating” role of the convention should be to discuss, develop, make recommendations toward, and set in motion a process for the establishment of a constitution. Fourth, its primary subject matter should be the need to adequately reflect and embody intergenerational concern, where this would include at least the protection of future generations, the promotion of their interests (where “interests” is to be broadly conceived so as to include rights, claims, welfare, and so on), and the discharging of duties with respect to them. It may also (and in my view should) include some way of reflecting concern for past generations, including responsiveness to at least certain of their interests and views. However, I will leave that issue aside in what follows. The proposal to initiate a call for a global constitutional convention has at least two attractive features. First, it is based in a deep political reality, and does not underplay the challenge. It acknowledges the problem as it is, both specific and general, and calls attention to the heart of that problem, including to the failures of the current system, the need for an alternative, and the background issue of responsibility. Moreover, though the proposal is dramatic and rhetorically eye-catching, it is so in a way that is appropriately responsive to the seriousness of the issue at hand, the persistent political inertia surrounding more modest initiatives, and the fact that (grave though concerns about it are) climate change is only one instance of the tyranny of the contemporary (and the wider perfect moral storm), and we should expect others to arise over the coming decades and centuries. The second attractive feature of the proposal is that, though ambitious, it is not alienating. While it does not succumb to despair in the face of the challenge, neither does it needlessly polarize and divide from the outset (for example, by leaping to specific recommendations about how to fill the institutional gap). Instead, it acknowledges that there are fundamental difficulties and anxieties, but uses them to start the right kind of debate, rather than to foreclose it. As a result, the proposal is a promising candidate to serve as the subject of a wide and overlapping political consensus, at least among those who share intergenerational concern. Selective Mirroring To quell some initial anxieties, it is perhaps worth clarifying the open-ended and non-alienating character of the proposal. One temptation would be to view the call for a global constitutional convention as a fairly naked plea for world government, a prospect that would be deeply alienating—indeed anathema—to many. However, that is not my intention. Though it is possible that a global constitutional convention would lead in this direction, it is by no means certain. At a minimum, no such body could plausibly recommend any form of “world government” without simultaneously advancing detailed suggestions about how to avoid the standard threats such an institution might pose. Moreover, it seems perfectly conceivable, even likely under current ways of thinking, that a global constitutional convention would pursue what we might call a selective mirroring strategy. Specifically, a convention would seek to develop a broader system of institutions and practices that reflected the desirable features of a powerful and highly centralized global authority but neutralized the standing threats posed by it (for example, it might employ familiar strategies such as the separation of powers). In all likelihood, one feature of a selective mirroring approach would be the significant preservation of existing institutions to serve as a bulwark against the excesses of any newly created ones. Whether and how such a strategy might be made effective against the perfect moral storm, and whether something closer to a “world government” would do better, would be a central issue for discussion by the convention.

#### It spills over to foster broader intergenerational representation, but independence is key

Gardiner 2 [Stephen M. Gardiner, Professor of Philosophy and Ben Rabinowitz Endowed Professor of Human Dimensions of the Environment at the University of Washington, Seattle, “A Call for a Global Constitutional Convention Focused on Future Generations,” 2014, *Ethics & International Affairs*, Vol. 28, Issue 3, pp. 299-315, https://doi.org/10.1017/S0892679414000379, EA]

One set of guidelines concerns how the global constitutional convention relates to other institutions. The first guideline concerns relative independence: (1) Autonomy: Any global constitutional convention should have considerable autonomy from other institutions, and especially from those dominated by factors that generate or facilitate the tyranny of the contemporary (and the perfect moral storm, more generally). Thus, for example, attempts should be made to insulate the global constitutional convention from too much influence from short-term and narrowly economic forces. The second guideline concerns limits to that independence: (2) Mutual Accountability: Any global constitutional convention should be to some extent accountable to other major institutions, and they should be accountable to it. Thus, for example, though the global constitutional convention should not be able to decide unilaterally that national institutions should be radically supplanted, nevertheless such institutions should not have a simple veto on the recommendations of the convention, including those that would result in sharp limits to their powers. A third guideline concerns adequacy: (3) Functional Adequacy: The global constitutional convention should be constructed in such a way that it is highly likely to produce recommendations that are functionally adequate to the task. Thus, for example, the tasks of the global constitutional convention should not be assigned to any currently existing body whose design and authority is clearly unsuitable. In my view, this guideline rules out proposals such as the Royal Society’s suggestion that governance of geoengineering should be taken up by the United Nations’ Commission on Sustainable Development,20 or the Secretary-General’s recommendation of a new United Nations’ High Commissioner for Future Generations.21 Though such proposals may have merit for some purposes (for example, as pragmatic, incremental suggestions to highlight the importance of intergenerational issues), they are too modest, in my opinion, to reflect the gravity of the threats posed by climate change in particular, and the perfect moral storm more generally. Aims A second set of guidelines concerns the aims of the global constitutional convention. Here, the perfect moral storm analysis would suggest: (4) Comprehensiveness: The convention should be under a mandate to consider a very broad range of global, intergenerational issues, to focus on such issues at a foundational level, and to recommend institutional reform accordingly. (5) Standing Authority: Though the convention may recommend the establishment of some temporary and issue-specific bodies, its focus should be on the establishment of institutions with standing authority over the long term. These guidelines are significant in that they stand against existing issue-specific approaches to global and intergenerational problems, and encourage not only a less ad hoc but also a more proactive approach. In particular, the global constitutional convention might be expected to recommend institutions that would be charged with identifying, monitoring, and taking charge of intergenerational issues as such. For example, such institutions should address not only specific policy issues (such as climate change, large asteroid detection, and long-term nuclear waste) but also the need to identify similar threats before they arise.

#### Proactive measures mitigate a laundry list of emerging catastrophic risks – extinction

Beckstead et al. 14 [Nick Beckstead, Nick Bostrom, Niel Bowerman, Owen Cotton-Barratt, William MacAskill, Seán Ó hÉigeartaigh, Toby Ord, \* Future of Humanity Institute, University of Oxford, \*\* Director, Future of Humanity Institute, University of Oxford, \*\*\* Global Priorities Project, Centre for Effective Altruism; Department of Physics, University of Oxford, \*\*\*\* Global Priorities Project, Centre for Effective Altruism; Future of Humanity Institute, University of Oxford, \*\*\*\*\* Uehiro Centre for Practical Ethics, University of Oxford, \*\*\*\*\*\* Cambridge Centre for the Study of Existential Risk; Future of Humanity Institute, University of Oxford, \*\*\*\*\*\*\* Programme on the Impacts of Future Technology, Oxford Martin School, University of Oxford, “Policy Brief: Unprecedented Technological Risks,” 2014, *The Global Priorities Project, The Future of Humanity Institute, The Oxford Martin Programme on the Impacts of Future Technology, and The Centre for the Study of Existential Risk*, https://www.fhi.ox.ac.uk/wp-content/uploads/Unprecedented-Technological-Risks.pdf, Accessed: 03/13/21, EA]

In the near future, major technological developments will give rise to new unprecedented risks. In particular, like nuclear technology, developments in synthetic biology, geoengineering, distributed manufacturing and artificial intelligence create risks of catastrophe on a global scale. These new technologies will have very large benefits to humankind. But, without proper regulation, they risk the creation of new weapons of mass destruction, the start of a new arms race, or catastrophe through accidental misuse. Some experts have suggested that these technologies are even more worrying than nuclear weapons, because they are more difficult to control. Whereas nuclear weapons require the rare and controllable resources of uranium-235 or plutonium-239, once these new technologies are developed, they will be very difficult to regulate and easily accessible to small countries or even terrorist groups. Moreover, these risks are currently underregulated, for a number of reasons. Protection against such risks is a global public good and thus undersupplied by the market. Implementation often requires cooperation among many governments, which adds political complexity. Due to the unprecedented nature of the risks, there is little or no previous experience from which to draw lessons and form policy. And the beneficiaries of preventative policy include people who have no sway over current political processes — our children and grandchildren. Given the unpredictable nature of technological progress, development of these technologies may be unexpectedly rapid. A political reaction to these technologies only when they are already on the brink of development may therefore be too late. We need to implement prudent and proactive policy measures in the near future, even if no such breakthroughs currently appear imminent.

#### Maintaining sustainable use of outer space is key to future generations

**Islam 18** [Mohammad Saiful Islam, Mohammad works for the Institute of Advanced Judicial Studies and the Beijing Institute of Technology. 4-27-2018, "The Sustainable Use of Outer Space: Complications and Legal Challenges to the Peaceful Uses and Benefit of Humankind," Beijing Law Review, <https://www.scirp.org/journal/paperinformation.aspx?paperid=85201> accessed 12/12/21] Adam

4.2. Ensure the Rights of Future Generations in Outer Space Sustainable development is the establishing principle for achieving present human needs without damaging the demands of future generations maintaining integrity and constancy of the natural systems. The modern idea of sustainable development is derived from the Brundtland Report in 1987. Generally considered in modern application and exploration of outer space, fundamental elements are the area must be dedicated to peaceful purposes; and the area must be preserved for future generations [(Heim, 1990)](https://www.scirp.org/journal/paperinformation.aspx?paperid=85201#ref17) . It is an indispensable and inordinate challenge to confirm uphold the healthy environment and make sure development without destroying the rights of future generations in space. Article IX of The Outer Space Treaty provided, in the exploration and use of outer space, States should pursue studies and conduct exploration of outer space so as to avoid harmful contamination and also adverse changes in the environment of the Earth [(Outer Space Treaty, 1967)](https://www.scirp.org/journal/paperinformation.aspx?paperid=85201#ref35) . The issues of what constitutes harmful contamination in Earth’s environment have yet to be interpreted. The legal definition of “adverse” and “harmful” will also modification as Earth, indigenous sciences progress, separately or in concert, with the planetary exploration space sciences [(Robinson, 2005)](https://www.scirp.org/journal/paperinformation.aspx?paperid=85201#ref38) . As a result of multifaceted political, economic, scientific, technological, educational, and other global problems, there has been practicing exclusively only international cooperation for sustainable space development among the developed countries [(Noichim, 2005)](https://www.scirp.org/journal/paperinformation.aspx?paperid=85201#ref34) . The space faring nations should promote a supportive environment for peaceful and sustainable use of space, decrease environmental effects on Earth and protect the terrestrial environment. We should escape a regime that will ultimately reflect the over-exploitation of resources and environmental havoc [(Fountain, 2002)](https://www.scirp.org/journal/paperinformation.aspx?paperid=85201#ref9) .

## 2

### FW

#### The standard is maximizing expected well-being – to clarify, saving lives. Calc indicts don’t link – my framework evaluates offense – our impacts are bad because as far as we know, it would cause suffering.

#### 1] Death outweighs— A] Agents can’t act if they fear for their bodily security—my framework constrains every NC and K and B] It’s the worst form of evil:

Paterson 3 – Department of Philosophy, Providence College, Rhode Island (Craig, “A Life Not Worth Living?”, Studies in Christian Ethics.

Contrary to those accounts, I would argue that it is death per se that is really the objective evil for us, not because it deprives us of a prospective future of overall good judged better than the alter- native of non-being. It cannot be about harm to a former person who has ceased to exist, for no person actually suffers from the sub-sequent non-participation. Rather, death in itself is an evil to us because it ontologically destroys the current existent subject — it is the ultimate in metaphysical lightening strikes.80 The evil of death is truly an ontological evil borne by the person who already exists, independently of calculations about better or worse possible lives. Such an evil need not be consciously experienced in order to be an evil for the kind of being a human person is. Death is an evil because of the change in kind it brings about, a change that is destructive of the type of entity that we essentially are. Anything, whether caused naturally or caused by human intervention (intentional or unintentional) that drastically interferes in the process of maintaining the person in existence is an objective evil for the person. What is crucially at stake here, and is dialectically supportive of the self-evidency of the basic good of human life, is that death is a radical interference with the current life process of the kind of being that we are. In consequence, death itself can be credibly thought of as a ‘primitive evil’ for all persons, regardless of the extent to which they are currently or prospectively capable of participating in a full array of the goods of life.81  In conclusion, concerning willed human actions, it is justifiable to state that any intentional rejection of human life itself cannot therefore be warranted since it is an expression of an ultimate disvalue for the subject, namely, the destruction of the present person; a radical ontological good that we cannot begin to weigh objectively against the travails of life in a rational manner. To deal with the sources of disvalue (pain, suffering, etc.) we should not seek to irrationally destroy the person, the very source and condition of all human possibility.82

#### 2] Actor spec—governments must use util because they don’t have intentions and are constantly dealing with tradeoffs—outweighs since different agents have different obligations—takes out calc indicts since they are empirically denied.

#### 3] No intent-foresight distinction for states.

Enoch 07 Enoch, D [The Faculty of Law, The Hebrew Unviersity, Mount Scopus Campus, Jersusalem]. (2007). INTENDING, FORESEEING, AND THE STATE. Legal Theory, 13(02). doi:10.1017/s1352325207070048 https://www.cambridge.org/core/journals/legal-theory/article/intending-foreseeing-and-the-state/76B18896B94D5490ED0512D8E8DC54B2

The general difficulty of the intending-foreseeing distinction here stemmed, you will recall, from the feeling that attempting to pick and choose among the foreseen consequences of one’s actions those one is more and those one is less responsible for looks more like the preparation of a defense than like a genuine attempt to determine what is to be done. Hiding behind the intending-foreseeing distinction seems like an attempt to evade responsibility, and so thinking about the distinction in terms of responsibility serves 39. Anderson & Pildes, supra note 38. I will use this text as my example of an expressive theory here. 40. See id. at 1554, 1564. 41. For a general critique, see Mathew D. Adler, Expressive Theories of Law: A Skeptical Overview, 148 U. PA. L. REV. 1363 (1999–2000). 42. As Adler repeatedly notes, the understanding of expression Anderson & Pildes work with is amazingly broad, so that “To express an attitude through action is to act on the reasons the attitude gives us”; Anderson & Pildes, supra note 38, at 1510. If this is so, it seems that expression drops out of the picture and everything done with it can be done directly in terms of reasons. 43. This may be true of what Anderson and Pildes have in mind when they say that “expressive norms regulate actions by regulating the acceptable justifications for doing them”; id. at 1511. http://journals.cambridge.org Downloaded: 03 Aug 2014 IP address: 134.153.184.170 Intending, Foreseeing, and the State 91 to reduce even further the plausibility of attributing to it intrinsic moral significance. This consideration—however weighty in general—seems to me very weighty when applied to state action and to the decisions of state officials. For perhaps it may be argued that individuals are not required to undertake a global perspective, one that equally takes into account all foreseen consequences of their actions. Perhaps, in other words, individuals are entitled to (roughly) settle for having a good will, and beyond that let chips fall where they may. But this is precisely what stateswomen and statesmen—and certainly states—are not entitled to settle for.44 In making policy decisions, it is precisely the global (or at least statewide, or nationwide, or something of this sort) perspective that must be undertaken. Perhaps, for instance, an individual doctor is entitled to give her patient a scarce drug without thinking about tomorrow’s patients (I say “perhaps” because I am genuinely not sure about this), but surely when a state committee tries to formulate rules for the allocation of scarce medical drugs and treatments, it cannot hide behind the intending-foreseeing distinction, arguing that if it allows45 the doctor to give the drug to today’s patient, the death of tomorrow’s patient is merely foreseen and not intended. When making a policy-decision, this is clearly unacceptable. Or think about it this way (I follow Daryl Levinson here):46 perhaps restrictions on the responsibility of individuals are justified because individuals are autonomous, because much of the value in their lives comes from personal pursuits and relationships that are possible only if their responsibility for what goes on in the (more impersonal) world is restricted. But none of this is true of states and governments. They have no special relationships and pursuits, no personal interests, no autonomous lives to lead in anything like the sense in which these ideas are plausible when applied to individuals persons. So there is no reason to restrict the responsibility of states in anything like the way the responsibility of individuals is arguably restricted.47 States and state officials have much more comprehensive responsibilities than individuals do. Hiding behind the intending-foreseeing distinction thus more clearly constitutes an evasion of responsibility in the case of the former. So the evading-responsibility worry has much more force against the intending-foreseeing distinction when applied to state action than elsewhere.

#### 4] Pleasure and pain are the starting point for moral reasoning—they’re our most baseline desires and the only things that explain the intrinsic value of objects or actions

Moen 16, Ole Martin (PhD, Research Fellow in Philosophy at University of Oslo). "An Argument for Hedonism." Journal of Value Inquiry 50.2 (2016): 267.

Let us start by observing, empirically, that **a widely shared judgment about intrinsic value** and disvalue **is that pleasure is intrinsically valuable and pain is intrinsically disvaluable**. On virtually any proposed list of intrinsic values and disvalues (we will look at some of them below), pleasure is included among the intrinsic values and pain among the intrinsic disvalues. This inclusion makes intuitive sense, moreover, for **there is something undeniably good about the way pleasure feels and something undeniably bad about the way pain feels**, and neither the goodness of pleasure nor the badness of pain seems to be exhausted by the further effects that these experiences might have. “Pleasure” and “pain” **are** here **understood inclusively**, as encompassing anything hedonically positive and anything hedonically negative. 2 The special value statuses of pleasure and pain are manifested in how we treat these experiences in our everyday reasoning about values. If you tell me that you are heading for the convenience store**, I might ask: “What for**?” This is a reasonable question, for when you go to the convenience store you usually do so, not merely for the sake of going to the convenience store, but for the sake of achieving something further that you deem to be valuable. You might answer, for example: “To buy soda.” This answer makes sense, for soda is a nice thing and you can get it at the convenience store. I might further inquire, however: “What is buying the soda good for?” This further question can also be a reasonable one, for it need not be obvious why you want the soda. You might answer: “Well, I want it for the pleasure of drinking it.” If I then proceed by asking “But what is the pleasure of drinking the soda good for?” the discussion is likely to reach an awkward end. **The reason is that the pleasure is not good for anything further; it is simply that for which going to the convenience store and buying the soda is good**. 3 As Aristotle observes: “**We never ask** [a man] **what** his **end is in being pleased, because we assume that pleasure is choice worthy in itself**.”4 Presumably, a similar story can be told in the case of pains, for if someone says “This is painful!” we never respond by asking: “And why is that a problem?” We take for granted that **if something is painful, we have a sufficient explanation of why it is bad**. If we are onto something in our everyday reasoning about values, it seems that **pleasure and pain are both places where we reach the end of the line in matters of value**. Although **pleasure and pain thus seem to be good candidates for intrinsic value and disvalue**, several objections have been raised against this suggestion: (1) that pleasure and pain have instrumental but not intrinsic value/disvalue; (2) that pleasure and pain gain their value/disvalue derivatively, in virtue of satisfying/frustrating our desires; (3) that there is a subset of pleasures that are not intrinsically valuable (so-called “evil pleasures”) and a subset of pains that are not intrinsically disvaluable (so-called “noble pains”), and (4) that pain asymbolia, masochism, and practices such as wiggling a loose tooth render it implausible that pain is intrinsically disvaluable. I shall argue that these objections fail. Though it is, of course, an open question whether other objections to P1 might be more successful, I shall assume that if (1)–(4) fail, we are justified in believing that P1 is true itself a paragon of freedom—there will always be some agents able to interfere substantially with one’s choices. The effective level of protection one enjoys, and hence one’s actual degree of freedom, will vary according to multiple factors: how powerful one is, how powerful individuals in one’s vicinity are, how frequent police patrols are, and so on. Now, we saw above that what makes a slave unfree on Pettit’s view is the fact that his master has the power to interfere arbitrarily with his choices; in other words, what makes the slave unfree is the power relation that obtains between his master and him. The difﬁculty is that, in light of the facts I just mentioned, there is no reason to think that this power relation will be unique. A similar relation could obtain between the master and someone other than the slave: absent perfect state control, the master may very well have enough power to interfere in the lives of countless individuals. Yet it would be wrong to infer that these individuals lack freedom in the way the slave does; if they lack anything, it seems to be security. A problematic power relation can also obtain between the slave and someone other than the master, since there may be citizens who are more powerful than the master and who can therefore interfere with the slave’s choices at their discretion. Once again, it would be wrong to infer that these individuals make the slave unfree in the same way that the master does. Something appears to be missing from Pettit’s view. If I live in a particularly nasty part of town, then it may turn out that, when all the relevant factors are taken into account, I am just as vulnerable to outside interference as are the slaves in the royal palace, yet it does not follow that our conditions are equivalent from the point of view of freedom. As a matter of fact, we may be equally vulnerable to outside interference, but as a matter of right, our standings could not be more different. I have legal recourse against anyone who interferes with my freedom; the recourse may not be very effective—presumably it is not, if my overall vulnerability to outside interference is comparable to that of a slave— but I still have full legal standing.68 By contrast, the slave lacks legal recourse against the interventions of one speciﬁc individual: his master. It is that fact, on a Kantian view—a fact about the legal relation in which a slave stands to his master—that sets slaves apart from freemen. The point may appear trivial, but it does get something right: whereas one cannot identify a power relation that obtains uniquely between a slave and his master, the legal relation between them is undeniably unique. A master’s right to interfere with respect to his slave does not extend to freemen, regardless of how vulnerable they might be as a matter of fact, and citizens other than the master do not have the right to order the slave around, regardless of how powerful they might be. This suggests that Kant is correct in thinking that the ideal of freedom is essentially linked to a person’s having full legal standing. More speciﬁcally, he is correct in holding that the importance of rights is not exhausted by their contribution to the level of protection that an individual enjoys, as it must be on an instrumental view like Pettit’s. Although it does matter that rights be enforced with reasonable effectiveness, the sheer fact that one has adequate legal rights is essential to one’s standing as a free citizen. In this respect, Kant stays faithful to the idea that freedom is primarily a matter of standing—a standing that the freeman has and that the slave lacks. Pettit himself frequently insists on the idea, but he fails to do it justice when he claims that freedom is simply a matter of being adequately (and reliably) shielded against the strength of others. As Kant recognizes, the standing of a free citizen is a more complex matter than that. One could perhaps worry that the idea of legal standing is something of a red herring here—that it must ultimately be reducible to a complex network of power relations and, hence, that the position I attribute to Kant differs only nominally from Pettit’s. That seems to me doubtful. Viewing legal standing as essential to freedom makes sense only if our conception of the former includes conceptions of what constitutes a fully adequate scheme of legal rights, appropriate legal recourse, justiﬁed punishment, and so on. Only if one believes that these notions all boil down to power relations will Kant’s position appear similar to Pettit’s. On any other view—and certainly that includes most views recently defended by philosophers—the notion of legal standing will outstrip the power relations that ground Pettit’s theory.

#### Impact calc –

#### 1] Extinction outweighs:

#### A] Reversibility- it forecloses the alternative because we can’t improve society if we are all dead

#### B] Structural violence- death causes suffering because people can’t get access to resources and basic necessities

#### C] Objectivity- body count is the most objective way to calculate impacts because comparing suffering is unethical

#### D] Uncertainty- if we’re unsure about which interpretation of the world is true, we should preserve the world to keep debating about it

## 3

### DA

#### Space Commercialization drives Tech Innovation in the Status Quo – it provides a unique impetus.

Hampson 17 Joshua Hampson 1-25-2017 “The Future of Space Commercialization” <https://republicans-science.house.gov/sites/republicans.science.house.gov/files/documents/TheFutureofSpaceCommercializationFinal.pdf> (Security Studies Fellow at the Niskanen Center)//Elmer

The size of the space economy is far larger than many may think. In 2015 alone, the global market amounted to $323 billion. Commercial infrastructure and systems accounted for 76 percent of that 9 total, with satellite television the largest subsection at $95 billion. The global space launch market’s 10 11 share of that total came in at $6 billion dollars. It can be hard to disaggregate how space benefits 12 particular national economies, but in 2009 (the last available report), the Federal Aviation Administration (FAA) estimated that commercial space transportation and enabled industries generated $208.3 billion in economic activity in the United States alone. Space is not just about 13 satellite television and global transportation; while not commercial, GPS satellites also underpin personal navigation, such as smartphone GPS use, and timing data used for Internet coordination.14 Without that data, there could be problems for a range of Internet and cloud-based services.15 There is also room for growth. The FAA has noted that while the commercial launch sector has not grown dramatically in the last decade, there are indications that there is latent demand. This 16 demand may catalyze an increase in launches and growth of the wider space economy in the next decade. The Satellite Industry Association’s 2015 report highlighted that their section of the space economy outgrew both the American and global economies. The FAA anticipates that growth to 17 continue, with expectations that small payload launch will be a particular industry driver.18 In the future, emerging space industries may contribute even more the American economy. Space tourism and resource recovery—e.g., mining on planets, moons , and asteroids—in particular may become large parts of that industry. Of course, their viability rests on a range of factors, including costs, future regulation, international problems, and assumptions about technological development. However, there is increasing optimism in these areas of economic production. But the space economy is not just about what happens in orbit, or how that alters life on the ground. The growth of this economy can also contribute to new innovations across all walks of life. Technological Innovation Innovation is generally hard to predict; some new technologies seem to come out of nowhere and others only take off when paired with a new application. It is difficult to predict the future, but it is reasonable to expect that a growing space economy would open opportunities for technological and organizational innovation. In terms of technology, the difficult environment of outer space helps incentivize progress along the margins. Because each object launched into orbit costs a significant amount of money—at the moment between $27,000 and $43,000 per pound, though that will likely drop in the future —each 19 reduction in payload size saves money or means more can be launched. At the same time, the ability to fit more capability into a smaller satellite opens outer space to actors that previously were priced out of the market. This is one of the reasons why small, affordable satellites are increasingly pursued by companies or organizations that cannot afford to launch larger traditional satellites. These small 20 satellites also provide non-traditional launchers, such as engineering students or prototypers, the opportunity to learn about satellite production and test new technologies before working on a full-sized satellite. That expansion of developers, experimenters, and testers cannot but help increase innovation opportunities. Technological developments from outer space have been applied to terrestrial life since the earliest days of space exploration. The National Aeronautics and Space Administration (NASA) maintains a website that lists technologies that have spun off from such research projects. Lightweight 21 nanotubes, useful in protecting astronauts during space exploration, are now being tested for applications in emergency response gear and electrical insulation. The need for certainty about the resiliency of materials used in space led to the development of an analytics tool useful across a range of industries. Temper foam, the material used in memory-foam pillows, was developed for NASA for seat covers. As more companies pursue their own space goals, more innovations will likely come from the commercial sector. Outer space is not just a catalyst for technological development. Satellite constellations and their unique line-of-sight vantage point can provide new perspectives to old industries. Deploying satellites into low-Earth orbit, as Facebook wants to do, can connect large, previously-unreached swathes of 22 humanity to the Internet. Remote sensing technology could change how whole industries operate, such as crop monitoring, herd management, crisis response, and land evaluation, among others. 23 While satellites cannot provide all essential information for some of these industries, they can fill in some useful gaps and work as part of a wider system of tools. Space infrastructure, in helping to change how people connect and perceive Earth, could help spark innovations on the ground as well. These innovations, changes to global networks, and new opportunities could lead to wider economic growth.

#### Strong Innovation solves Extinction.

Matthews 18 Dylan Matthews 10-26-2018 “How to help people millions of years from now” <https://www.vox.com/future-perfect/2018/10/26/18023366/far-future-effective-altruism-existential-risk-doing-good> (Co-founder of Vox, citing Nick Beckstead @ Rutgers University)//Re-cut by Elmer

If you care about improving human lives, you should overwhelmingly care about those quadrillions of lives rather than the comparatively small number of people alive today. The 7.6 billion people now living, after all, amount to less than 0.003 percent of the population that will live in the future. It’s reasonable to suggest that those quadrillions of future people have, accordingly, hundreds of thousands of times more moral weight than those of us living here today do. That’s the basic argument behind Nick Beckstead’s 2013 Rutgers philosophy dissertation, “On the overwhelming importance of shaping the far future.” It’s a glorious mindfuck of a thesis, not least because Beckstead shows very convincingly that this is a conclusion any plausible moral view would reach. It’s not just something that weird utilitarians have to deal with. And Beckstead, to his considerable credit, walks the walk on this. He works at the Open Philanthropy Project on grants relating to the far future and runs a charitable fund for donors who want to prioritize the far future. And arguments from him and others have turned “long-termism” into a very vibrant, important strand of the effective altruism community. But what does prioritizing the far future even mean? The most literal thing it could mean is preventing human extinction, to ensure that the species persists as long as possible. For the long-term-focused effective altruists I know, that typically means identifying concrete threats to humanity’s continued existence — like unfriendly artificial intelligence, or a pandemic, or global warming/out of control geoengineering — and engaging in activities to prevent that specific eventuality. But in a set of slides he made in 2013, Beckstead makes a compelling case that while that’s certainly part of what caring about the far future entails, approaches that address specific threats to humanity (which he calls “targeted” approaches to the far future) have to complement “broad” approaches, where instead of trying to predict what’s going to kill us all, you just generally try to keep civilization running as best it can, so that it is, as a whole, well-equipped to deal with potential extinction events in the future, not just in 2030 or 2040 but in 3500 or 95000 or even 37 million. In other words, caring about the far future doesn’t mean just paying attention to low-probability risks of total annihilation; it also means acting on pressing needs now. For example: We’re going to be better prepared to prevent extinction from AI or a supervirus or global warming if society as a whole makes a lot of scientific progress. And a significant bottleneck there is that the vast majority of humanity doesn’t get high-enough-quality education to engage in scientific research, if they want to, which reduces the **odds that we have enough trained scientists to come up with the breakthroughs** we need as a civilization to survive and thrive. So maybe one of the best things we can do for the far future is to improve school systems — here and now — to harness the group economist Raj Chetty calls “lost Einsteins” (potential innovators who are thwarted by poverty and inequality in rich countries) and, more importantly, the hundreds of millions of kids in developing countries dealing with even worse education systems than those in depressed communities in the rich world. What if living ethically for the far future means living ethically now? Beckstead mentions some other broad, or very broad, ideas (these are all his descriptions): Help make computers faster so that people everywhere can work more efficiently Change intellectual property law so that technological innovation can happen more quickly Advocate for open borders so that people from poorly governed countries can move to better-governed countries and be more productive Meta-research: improve incentives and norms in academic work to better advance human knowledge Improve education Advocate for political party X to make future people have values more like political party X ”If you look at these areas (economic growth and technological progress, access to information, individual capability, social coordination, motives) a lot of everyday good works contribute,” Beckstead writes. “An implication of this is that a lot of everyday good works are good from a broad perspective, even though hardly anyone thinks explicitly in terms of far future standards.” Look at those examples again: It’s just a list of what normal altruistically motivated people, not effective altruism folks, generally do. Charities in the US love talking about the lost opportunities for innovation that poverty creates. Lots of smart people who want to make a difference become scientists, or try to work as teachers or on improving education policy, and lord knows there are plenty of people who become political party operatives out of a conviction that the moral consequences of the party’s platform are good. All of which is to say: Maybe effective altruists aren’t that special, or at least maybe we don’t have access to that many specific and weird conclusions about how best to help the world. If the far future is what matters, and generally trying to make the world work better is among the best ways to help the far future, then effective altruism just becomes plain ol’ do-goodery.

## Case

### 1NC – AT: Underview

#### No 1AR Theory—

#### 1] The 2NR must overcover theory since they get 3 minute 2ar collapse on one of the layers and persuasiveness advantage of a 3 minute 2ar

#### 2] Responses to my counter interp will be new which means 1ar theory necessitates intervention—-outweighs because it makes the decision arbitrary

#### 3] I only have one chance to respond after it is introduced while they have two chances

#### 4] Deters the 1NC from checking abuse out of fear for 1AR meta-theory, which destroys me since it's also preclusive. Turns their infinite abuse args.

#### 5] Resolvability double bind—either you automatically accept 2AR responses to 2NR counter-standards which means they always win since I can't answer those responses, or you have to intervene to determine the credence you give those 2AR responses, which makes it irresolvable and unfair.

### 1NC – AT: Advantage

#### Alt cause – broad space privatization and existing debris.

Muelhapt et al 19 [(Theodore J., Center for Orbital and Reentry Debris Studies, Center for Space Policy and Strategy, The Aerospace Corporation, 30 year Space Systems Analyst and Operator, Marlon E. Sorge, Jamie Morin, Robert S. Wilson), “Space traffic management in the new space era,” Journal of Space Safety Engineering, 6/18/19, <https://doi.org/10.1016/j.jsse.2019.05.007>] TDI

The last decade has seen rapid growth and change in the space industry, and an explosion of commercial and private activity. Terms like NewSpace or democratized space are often used to describe this global trend to develop faster and cheaper access to space, distinct from more traditional government-driven activities focused on security, political, or scientific activities. The easier access to space has opened participation to many more participants than was historically possible. This new activity could profoundly worsen the space debris environment, particularly in low Earth orbit (LEO), but there are also signs of progress and the outlook is encouraging. Many NewSpace operators are actively working to mitigate their impact. Nevertheless, NewSpace represents a significant break with past experience and business as usual will not work in this changed environment. New standards, space policy, and licensing approaches are powerful levers that can shape the future of operations and the debris environment.

2. Characterizing NewSpace: a step change in the space environment

In just the last few years, commercial companies have proposed, funded, and in a few cases begun deployment of very large constellations of small to medium-sized satellites. These constellations will add much more complexity to space operations. Table 1 shows some of the constellations that have been announced for launch in the next decade. Two dozen companies, when taken together, have proposed placing well over ~~20,000~~ [twenty thousand] satellites in orbit in the next ~~10~~ [10]years. For perspective, fewer than ~~8100~~[eight thousand one hundred] payloads have been placed in Earth orbit in the entire history of the space age, only 4800 [1] remain in orbit and approximately 1950 [2] of those are still active. And it isn't simply numbers – the mass in orbit will increase substantially, and long-term debris generation is strongly correlated with mass.

[Table 1 Omitted]

This table is in constant flux. It is based largely on U.S. filings with the Federal Communications Commission (FCC) and various press releases, but many of the companies here have already altered or abandoned their original plans, and new systems are no doubt in work. Although many of these large constellations may never be launched as listed, the traffic created if just half are successful would be more than double the number of payloads launched in the last 60 years and more than 6 times the number of currently active satellites.

Current space safety, space surveillance, collision avoidance (COLA) and debris mitigation processes have been designed for and have evolved with the current population profile, launch rates and density of LEO space.

By almost any metric used to measure activity in space, whether it is payloads in orbit, the size of constellations, the rate of launches, the economic stakes, the potential for debris creation, the number of conjunctions, NewSpace represents a fundamental change.

3. Compounding effects of better SSA, more satellites, and new operational concepts

The changes in the space environment can be seen on this figurative map of low Earth orbit. Fig. 1 shows the LEO environment as a function of altitude. The number of objects found in each 10 km “bin” is plotted on the horizontal axis, while the altitude is plotted vertically. Objects in elliptical orbits are distributed between bins as partial objects proportional to the time spent in each bin. Some notable resident systems are indicated in blue text on the right to provide an altitude reference. The (dotted) red line shows the number of objects in the current catalog tracked by the U.S. Space Surveillance Network (SSN). All the COLA alerts and actions that must be taken by the residents are due to their neighbors in the nearby bins, so the currently visible risk is proportional to the red line.



The red line of the current catalog does not represent the complete risk; it indicates the risk we can track and perhaps avoid. A rule of thumb is that the current SSN LEO catalog contains objects about 10 cm or larger. It is generally accepted that an impact in LEO with an object 1 cm or larger will cause damage likely to be fatal to a satellite's mission. Therefore, there is a large latent risk from unobserved debris. While we cannot currently track and catalog much smaller than 10 cm, experiments have been performed to detect and sample much smaller objects and statistically model the population at this size [3]. The (solid) blue line represents the model of the 1 cm and larger debris that is likely mission-ending, usually called lethal but not trackable. If LEO operators avoid collisions with all the objects in the red line, they are nonetheless inherently accepting the risk from the blue line. This risk is already present.

The (dashed) orange line is an estimate of the population at 5 cm and larger and is thus an estimate of what the catalog might conservatively be a few years after the Space Fence, a new radar system being built by the Air Force, comes on line (currently planned for 2019) [4]. Commercial companies offering space surveillance services, such as LeoLabs, ExoAnalytics, Analytic Graphics Inc., Lockheed, and Boeing, might also add to the number of objects currently tracked. Space Policy Directive 3 (SPD-3) [13] specifically seeks to expand the use of commercial SSA services.

Existing operators can expect a sharp increase in the number of warnings and alerts they will receive because of the increase in the cataloged population. Almost all the increase will come from newly detected debris [5].

The pace of safety operations for each satellite on orbit will significantly change because of the increase in the catalog from the Space Fence. This effect is compounded because the NewSpace constellations described in Table 1 will drastically change the profile of satellites in LEO. The green bars in Fig. 1 represent the number of objects that will be added to the catalog (red or orange lines) from only the NewSpace large LEO constellations at their operational altitudes. This does not include the rocket stages that launch them, or satellites in the process of being phased into or removed from the operational orbits. Neighbors of one of these new constellations may face a radically different operations environment than their current practices were designed to address.

Satellites in these large LEO constellations typically have planned operational lifetimes of 5–10 years. Some companies have proposed to dispose of their satellites using low thrust electric propulsion systems, which would spiral satellites down over a period of months or years from operating altitudes as high as 1500 km through lower orbits where the Hubble Space Telescope, the International Space Station, and other critical LEO satellites operate [6]. Similar propulsive techniques would raise replacement satellites from lower launch injection orbits to higher operational orbits. These disposal and replenishment activities will add thousands of satellites each year transiting through lower altitudes and posing a risk to all resident satellites in those lower orbits. More importantly, failures will occur both among transiting satellites and operational constellations, potentially leaving hundreds more stranded along the transit path.

#### Squo debris thumps

Orwig 16 [(Jessica, MS in science and tech journalism from Texas A&M, BS in astronomy and physics from Ohio State) “Russia says a growing problem in space could be enough to spark a war,” Insider,’ January 26, 2016, <https://www.businessinsider.com/russia-says-space-junk-could-spark-war-2016-1>] TDI

NASA has already [warned that](https://www.businessinsider.com/space-junk-at-critical-density-2015-9) the large amount of space junk around our planet is growing beyond our control, but now a team of Russian scientists has cited another potentially unforeseen consequence of that debris: War.

Scientists estimate that anywhere from 500,000 to 600,000 pieces of human-made space debris between 0.4 and 4 inches in size are currently orbiting the Earth and traveling at speeds over [17,000 miles per hour](https://www.nasa.gov/mission_pages/station/news/orbital_debris.html).

If one of those pieces smashed into a military satellite it "may provoke political or even armed conflict between space-faring nations," Vitaly Adushkin, a researcher for the Institute of Geosphere Dynamics at the Russian Academy of Sciences, reported in a paper set to be published in the peer-reviewed journal [Acta Astronautica](https://www.sciencedirect.com/science/article/pii/S0094576515303416), which is sponsored by the International Academy of Astronautics.

#### Public sector mining thumps

NASA 19 [“NASA Invests in Tech Concepts Aimed at Exploring Lunar Craters, Mining Asteroids,” NASA, June 11, 2019, <https://www.nasa.gov/press-release/nasa-invests-in-tech-concepts-aimed-at-exploring-lunar-craters-mining-asteroids>] TDI

NASA Invests in Tech Concepts Aimed at Exploring Lunar Craters, Mining Asteroids

Robotically surveying lunar craters in record time and mining resources in space could help NASA establish a sustained human presence at the Moon – part of the agency’s broader [Moon to Mars exploration](https://www.nasa.gov/specials/moon2mars/) approach. Two mission concepts to explore these capabilities have been selected as the first-ever Phase III studies within the [NASA Innovative Advanced Concepts](https://www.nasa.gov/niac) (NIAC) program.

“We are pursuing new technologies across our development portfolio that could help make deep space exploration more Earth-independent by utilizing resources on the Moon and beyond,” said Jim Reuter, associate administrator of NASA’s Space Technology Mission Directorate. “These NIAC Phase III selections are a component of that forward-looking research and we hope new insights will help us achieve more firsts in space.”

The Phase III proposals outline an aerospace architecture, including a mission concept, that is innovative and could change what’s possible in space. Each selection will receive as much as $2 million. Over the course of two years, researchers will refine the concept design and explore aspects of implementing the new technology. The inaugural Phase III selections are:

Robotic Technologies Enabling the Exploration of Lunar Pits

William Whittaker, Carnegie Mellon University, Pittsburgh

This mission concept, called Skylight, proposes technologies to rapidly survey and model lunar craters. This mission would use high-resolution images to create 3D model of craters. The data would be used to determine whether a crater can be explored by human or robotic missions. The information could also be used to characterize ice on the Moon, a crucial capability for the sustained surface operations of NASA’s Artemis program. On Earth, the technology could be used to autonomously monitor mines and quarries.

[Mini Bee Prototype to Demonstrate the Apis Mission Architecture and Optical Mining Technology](https://www.nasa.gov/directorates/spacetech/niac/2019_Phase_I_Phase_II/Mini_Bee_Prototype)

Joel Sercel, TransAstra Corporation, Lake View Terrace, California

This flight demonstration mission concept proposes a method of asteroid resource harvesting called optical mining. Optical mining is an approach for excavating an asteroid and extracting water and other volatiles into an inflatable bag. Called Mini Bee, the mission concept aims to prove optical mining, in conjunction with other innovative spacecraft systems, can be used to obtain propellant in space. The proposed architecture includes resource prospecting, extraction and delivery.

**Probability – 0.1% chance of a collision.**

**Salter 16** [(Alexander William, Economics Professor at Texas Tech) “SPACE DEBRIS: A LAW AND ECONOMICS ANALYSIS OF THE ORBITAL COMMONS” 19 STAN. TECH. L. REV. 221 \*numbers replaced with English words] TDI

The probability of a collision is currently low. Bradley and Wein estimate that the maximum probability in LEO of a collision over the lifetime of a spacecraft remains below one in one thousand, conditional on continued compliance with NASA’s deorbiting guidelines.3 However, the possibility of a future “snowballing” effect, whereby debris collides with other objects, further congesting orbit space, remains a significant concern.4 Levin and Carroll estimate the average immediate destruction of wealth created by a collision to be approximately $30 million, with an additional $200 million in damages to all currently existing space assets from the debris created by the initial collision.5 The expected value of destroyed wealth because of collisions, currently small because of the low probability of a collision, can quickly become significant if future collisions result in runaway debris growth.

**Time frame – Kessler effect 200 years away**

**Stubbe 17** [(Peter, PhD in law @ Johann Wolfgang Goethe University Frankfurt) “State Accountability for Space Debris: A Legal Study of Responsibility for Polluting the Space Environment and Liability for Damage Caused by Space Debris,” Koninklijke Brill Publishing, ISBN 978-90-04-31407-8, p. 27-31] TDI

The prediction of possible scenarios of the future evolution of the debris p o p ulation involves many uncertainties. Long-term forecasting means the prediction of the evolution of the future debris environment in time periods of decades or even centuries. Predictions are based on models84 that work with certain assumptions, and altering these parameters significantly influences the outcomes of the predictions. Assumptions on the future space traffic and on the initial object environment are particularly critical to the results of modeling efforts.85 A well-known pattern for the evolution of the debris population is the so-called Kessler effect’, which assumes that there is a certain collision probability among space objects because many satellites operate in similar orbital regions. These collisions create fragments, and thus additional objects in the respective orbits, which in turn enhances the risk of further collisions. Consequently, the num ber of objects and collisions increases exponentially and eventually results in the formation of a self-sustaining debris belt aroundthe Earth. While it has long been assumed that such a process of collisional cascading is likely to occur only in a very long-term perspective (meaning a time 1 n of several hundred years),87 a consensus has evolved in recent years that an uncontrolled growth of the debris population in certain altitudes could become reality much sooner.88 In fact, a recent cooperative study undertaken by various space agencies in the scope of i a d c shows that the current l e o debris population is unstable, even if current mitigation measures are applied. The study concludes:

Even with a 90% implementation of the commonly-adopted mitigation measures [...] the l e o debris population is expected to increase by an average of 30% in the next 200 years. The population growth is primarily driven by catastrophic collisions between 700 and 1000 km altitudes and such collisions are likely to occur every 5 to 9 years.89

#### Asteroid mining fails

Fickling 20 [(David, Bloomberg opinion columnist, previously at Guardian and Financial Times, MA in Eng Lit from Cambridge) “We’re Never Going to Mine the Asteroid Belt,” Bloomberg Opinion, December 21, 2020, <https://www.bloomberg.com/opinion/articles/2020-12-21/space-mining-on-asteroids-is-never-going-to-happen>] TDI

It’s wonderful that people are shooting for the stars — but those who declined to fund the expansive plans of the nascent space mining industry were right about the fundamentals. Space mining won’t get off the ground in any foreseeable future — and you only have to look at the history of civilization to see why.

One factor rules out most space mining at the outset: gravity. On one hand, it guarantees that most of the solar system’s best mineral resources are to be found under our feet. Earth is the largest rocky planet orbiting the sun. As a result, the cornucopia of minerals the globe attracted as it coalesced is as rich as will be found this side of Alpha Centauri.

Gravity poses a more technical problem, too. Escaping Earth’s gravitational field makes transporting the volumes of material needed in a mining operation hugely expensive. On Falcon Heavy, the large rocket being developed by Elon Musk’s SpaceX, transporting a payload to the orbit of Mars comes to as little as [$5,357 per kilogram](https://www.spacex.com/media/Capabilities&Services.pdf) — a drastic reduction in normal launch costs. Still, at those prices just lofting a single half-ton drilling rig to the asteroid belt would use up the annual exploration budget of a small mining company.

Power is another issue. The international space station, with 35,000 square feet of solar arrays, generates up to 120 kilowatts of electricity. That drill would need a [similar-sized power plant](https://www.rocktechnology.sandvik/en/products/exploration-drill-rigs-and-tools/compact-core-drill-rigs/) — and most mining companies operate multiple rigs at a time. Power demands rise drastically once you move from exploration drilling to mining and processing. Bringing material back to Earth would raise the costs even more. Japan’s Hayabusa2 satellite spent six years and 16.4 billion yen ($157 million) recovering a single gram of material from the asteroid Ryugu and returning it to Earth earlier this month.

### 1NC – AT: Skep

#### Reject Skep:

#### [1] Skep says slavery and the Holocaust were okay or that we can’t know if they were actively bad. That makes debate unsafe—reject them on face. At worst, just reject the framework—our intuitions are too strong to accept skep.

#### [2] Self Defeating: If nothing is true, we can’t know skep is true

#### [3] Pascals wager: If we act morally and skep is true, our actions are simply arbitrary, whereas if we act under skep, and morality is true, our actions are infinitely bad. Thus even if you win the NC, we should still use the AC framework.

### 1NC – T/L: FW

#### 1] No internal link—just because I have to value my own freedom does not mean I have to value everyone’s

#### 2] Tailoring objection—I can tailor my maxims to become specific enough to be universal. For example, I can will the maxim of lying in a specific circumstance only, as when universalized that would not create a contradiction in willing since not everyone would lie constantly.

#### 3] Schmagency Objection – we can refuse to act on our agency and be schmagents, meaning Kant isn’t binding.

#### 4] No a priori reason—evidence proves.

**Schwartz** “A Defense of Naïve Empiricism: It is Neither Self-Refuting Nor Dogmatic.” Stephen P. Schwartz. Ithaca College. pp.1-14.

The empirical support for the fundamental principle of empiricism is diffuse but salient. Our common empirical experience and experimental psychology offer evidence that humans do not have any capacity to garner knowledge except by empirical sources. The fact is that we believe that there is no source of knowledge, information, or evidence apart from observation, empirical scientific investigations, and our sensory experience of the world, and we believe this on the basis of our empirical a posteriori experiences and our general empirical view of how things work. For example, we believe on empirical evidence that humans are continuous with the rest of nature and that we rely like other animals on our senses to tell us how things are. If humans are more successful than other animals, it is not because we possess special non-experiential ways of knowing, but because we are better at cooperating, collating, and inferring. In particular we do not have any capacity for substantive a priori knowledge. There is no known mechanism by which such knowledge would be made possible. This is an empirical claim.

#### 5] Everyone’s ultimate ends are to seek avoid material violence so prefer consequentialism since acting on “legitimate” reasons just means acting on those desires

#### 6] Deont fails—it can’t weigh conflicts of duty. Collapses into consequentialism

Cummiskey 90 David Cummiskey (professor of philosophy at Bates College, Ph.D., M.A., University of Michigan; B.A., Washington College). “Kantian Consequentialism.” 1990. http://www.bates.edu/Prebuilt/kantian.pdf

Now, according to Kant, the formula of the end-in-itself generates both negative and positive duties (GMM, p. 430; MEJ, p. 221; DV, pp. 448-51). In the negative sense we treat persons as ends when we do not interfere with their pursuit of their (legitimate) ends. In the positive sense we treat persons as ends when we endeavor to help them realize their (legitimate) ends. **Kant describes the** positive interpretation of the second formulation of the **categorical imperative as a duty to make others’ ends my own.** Since, it one wills an end, one wills the necessary means (GMM, p. 417), it follows that the positive interpretation requires that we do those acts which are necessary to further the permissible ends of others. **Since Kant also maintains that “to be happy is** necessarily **the desire of every rational** but finite **being” (**CPR, p. 25; GMM, p. 415), **we have a positive duty to promote** the **happiness** of others. Thus, in addition to any constraints on action which Kant’s principle might generate, it also provides a rationale for a moral goal that we are obligated to pursue (GMM, pp. 398, 423, 430; DV, pp. 384-387). **Since Kant’s principle generates both positive and negative duties, and** since **there are many situations which involve**, at least, **prima facie conflicts** of these duties, **we need a rationale for giving priority to one duty rather than the other**. Of course, according to Kant, there cannot be unresolvable conflicts of duty. The concept of duty involves the objective practical necessity of an action and since two conflicting actions cannot both be necessary, a conflict of duties is conceptually impossible. Kant, however, does not grant that “grounds of obligation” can conflict, even if obligations cannot. He is thus left with the priority problem at this level. **Kant argues that** in cases of conflict “**the stronger ground of obligation prevails**” (MEJ, p. 224). Although such a response is intuitively plausible, **without an account of how one ground** of obligation **can be stronger than another, it does not provide** any **practical guidance**. In addition to the conceptual impossibility of conflicting duties, Kant’s confidence that there are no unresolvable conflicts of duty is rooted in his larger moral and metaphysical system; specifically, his conception of the Kingdom of Ends, his teleology of nature, and his division of reality into sensible and intelligible realms. According to Kant, the ends of fully rational beings will not conflict but will form a harmonious Kingdom of Ends. It is part of the very idea of lawful ends and rational beings that they coexist in a state of harmony, because as fully rational beings they would all will the same thing. Of course, as finite, imperfect, rational beings (beings guided by both reason and natural inclination) we need some guide to the proper ends of rational beings. Kant often maintains that the teleological ends of natural law are our guide in identifying the proper and legitimate ends of a rational being. As imperfectly rational beings, existing in the sensible rather than the intelligible realm, we can act in accordance with the teleological laws of nature to assure that our ends are rational and thus worthy of being realized. As Bruce Aune explains, “If by treating an imperfectly rational being in a certain way, we promote a kingdom of nature, we can infer, by analogy, that we are acting in accordance with the requirements of the pure moral law, which directly applies to an inaccessible domain of purely rational, intelligible beings.” Essentially, Kant argues that a kingdom of nature represents a Kingdom of Ends and natural law represents a universal practical law. Natural law is, according to Kant, our analogue for universal practical law. Most neo-Kantians do not defend these parts of Kant’s theory. If we reject (as I assume we do) the view of nature as a system of teleological laws which prescribes the natural and lawful ends to rational beings, then we must rely on the concept of rational nature as an end-in-itself to determine the shared ends of all rational beings. The telos of rational action must replace the telos of nature. Thus, **to discover which ground of obligation is stronger**, and thereby resolve prima facie conflicts of duty, **we must appeal directly to the objective end of rational action.**

#### 7] Inaction DA – Deontology is not a complete system because it does not tell us what to do after we are done not violating anything, so cant guide action.  For example, deontology can't tell us what to do with objects or resources. Your FW violates core moral intuition by justifying inaction in the face of clearly preventable evils if doing so would cause even a minimal violation.