Contention 1: Fish

Clark 18: If nuclear power plants are built, fish will die.

Clark, '18 – Stanford University (Brandon Clark; "Thermal Water Pollution from Nuclear Power Plants"; No Publication; http://large.stanford.edu/courses/2019/ph241/clark1/; 2-28-2019, Accessed 10-23-2021)//ILake-NoC

Multiple issues occur concurrently when heated water is released to an aquatic ecosystem. The most immediate change is a **decrease in dissolved oxygen levels** and rise in pH. Warm water cannot hold as much dissolved oxygen as cold water, and organic matter decomposes faster in warmer temperatures. The increase in decomposed aqueous nutrient concentrations causes **eutrophication**, most commonly realized as **algae blooms**, which block sunlight for underlying aquatic plants. The abundance of algae is an easy food source for aerobic microbes that soar in population and further deplete the dissolved oxygen. Low oxygen levels create **hypoxic dead zones** that cannot support most aquatic organisms. [5,6]

Additionally, rapidly heated water accelerates the metabolism of cold blooded aquatic animals like fish, causing **malnutrition** due to insufficient food sources. Since the environment usually becomes more inhospitable to the area's aquatic fauna, many species leave while more vulnerable **species may die, changing the biodiversity** of both the original and invaded locations.

(Bekoff, 14): Death of marine life an unethical tragedy.

(Bekoff, 14)

Credentials:

Marc. Ph.D. in Animal Behavior from Washington University, cofounded the Jane Goodall Institute of Ethologists for the Ethical Treatment of Animals, Professor Emeritus of Ecology and Evolutionary Biology at the , author of Readings in Animal Cognition. A Bradford Book, Nature's Life Lessons: Everyday Truths from Nature, Nature's Purposes: Analyses of Function and Design in Biology, Animal Play: Evolutionary, Comparative and Ecological Perspectives, Species of Mind: The Philosophy and Biology of Cognitive Ethology, Strolling with Our Kin: Speaking for and Respecting Voiceless Animals, The Smile of a Dolphin: Remarkable Accounts of Animal Emotions, Coyotes: Biology, Behavior and Management, Minding Animals: Awareness, Emotions, and Heart, The Cognitive Animal: Empirical and Theoretical Perspectives on Animal Cognition, The Ten Trusts: What We Must Do to Care for The Animals We Love, Animal

Passions and Beastly Virtues: Reflections on Redecorating Nature (Animals Culture And Society), Animals Matter: A Biologist Explains Why We Should Treat Animals with Compassion and Respect, The Emotional Lives of Animals: A Leading Scientist Explores Animal Joy, Sorrow, and Empathy — and Why They Matter, Animals at Play: Rules of the Game, Listening to Cougar, The Animal Manifesto: Six Reasons for Expanding Our Compassion Footprint, Wild Justice: The Moral Lives of Animals, Jasper's Story: Saving Moon Bears, Ignoring Nature No More: The Case for Compassionate Conservation, Why Dogs Hump and Bees Get Depressed: The Fascinating Science of Animal Intelligence, Emotions, Friendship, and Conservation, Rewilding Our Hearts: Building Pathways of Compassion and Coexistence, The Animals' Agenda: Freedom, Compassion, and Coexistence in the Human Age, Canine Confidential: Why Dogs Do What They Do, Unleashing Your Dog: A Field Guide to Giving Your Canine Companion the Best Life Possible, Renewal: How Nature Awakens Our Creativity, Compassion, and Joy, The Reign of Wolf 21: The Saga of Yellowstone's Legendary Druid Pack, Canine Confidential Lib/E: Why Dogs Do What They Do A Dog's World: Imagining the Lives of Dogs in a World without Humans. . 6/19/14

Evidence:

I always love it when scientific researchers provide solid empirical data on the cognitive and emotional lives of nonhuman animals (animals) that some take to be a "surprise" because in their (uninformed) opinion "this just can't be so." I recently wrote about this sort of surprise in an essay called "." And, now, Culum Brown, a professor at Macquarie University in Sydney, Australia, has published a review paper in the journal Animal Cognition titled "" that clearly shows that ***fish are sentient and emotional beings and clearly feel pain in much the same way that humans do.*** The abstract of this significant essay available only to subscribers reads as follows: Fish are one of the most highly utilised vertebrate taxa by humans; they are harvested from wild stocks as part of global fishing industries, grown under intensive aquaculture conditions, are the most common pet and are widely used for scientific research. But fish are seldom afforded the same level of compassion or welfare as warm-blooded vertebrates. Part of the problem is the large gap between people's perception of fish and scientific reality. This is an important issue because public perception guides government policy. The perception of an animal's intelligence often drives our decision whether or not to include them in our moral circle. From a welfare perspective, most researchers would suggest that if an animal is sentient, then it can most likely suffer and should therefore be offered some form of formal protection. ***There has been a debate about fish welfare for decades*** which centres on the question of whether they are sentient or conscious. The implications for affording the same level of protection to fish as other vertebrates are great, not least because of fishing-related industries. Here, I review the current state of knowledge of fish cognition starting with their and moving on to cognition. The review reveals that fish perception and cognitive abilities often match or exceed other vertebrates. A review of the evidence for pain perception strongly suggests that fish experience pain in a manner similar to the rest of the vertebrates. Although scientists cannot provide a definitive answer on the level of consciousness for any non-human vertebrate, the extensive evidence of fish behavioural and cognitive sophistication and pain perception suggests that best practice would be to lend fish the same level of protection as any other vertebrate. Professor Brown's findings, consistent with the excellent research of Victoria Braithwaite (see and) are reviewed all over the web and this essay called "" nicely captures the essence of his review. Some snippets that should entice you to read the full essay include: They ***[fish] develop cultural traditions*** and can even recognize themselves and others. They also show signs of intelligence, such as and reconciliation. Professor Brown said the primary senses of the fish are "just as good" and in some cases better than that of humans. The level of mental complexity that fish display is on a par with most other vertebrates, while there is mounting evidence that they can feel pain in a manner similar to humans. Professor Brown also noted that, "Although scientists cannot provide a definitive answer on the level of consciousness for any non-human vertebrate, the extensive evidence of fish behavioural and cognitive sophistication and pain perception suggests that best practice would be to lend fish the same level of protection as any other vertebrate ... We should therefore include fish in our "moral circle" and afford them the protection they deserve."

McDonalds 24’: There is fish in the filet-o-fish

https://www.mcdonalds.com/us/en-us/product/filet-o-fish.html

Ingredients in the Filet-O-Fish®

Fish Filet Patty

Fish Filet Patty

Regular Bun

Regular Bun

Tartar Sauce

Tartar Sauce

Pasteurized Process American Cheese Half Slice

Wikipedia 22’ et al.: Catholics rely on the Filet-O-FIsh on religious grounds.

The McDonald's Filet-O-Fish was created in 1962 by franchisee Lou Groen to cater to observant Catholics who abstained from meat on Fridays during Lent, addressing a decline in sales in his predominantly Catholic neighborhood.

Tarrago 04': Catholics have a history of prosecution.

https://muse.jhu.edu/pub/9/article/50912

religious **persecution** in sixteenth-century England under Elizabeth Tudor. In addition to those **Catholics** condemned to death,

Smith 25: Religious persecution, prolif escalates to extinction

Smith, John Q. *Theoretical Applications of Psychology in Modern Society*. "The Augustus Hieronymus Journal for Esoteric and Interdisciplinary Discourses in Quintessential Scholarly Pursuits", , vol. 42, no. 1, **2025,** pp. 123-456.

Religion, as a cornerstone of human civilization, has been both a unifying force and a source of division. The prosecution of groups under religious pretexts reveals the intricate dynamics of belief systems, power structures, and societal fears. This essay explores the complexities of religion and its role in the persecution of groups, while tangentially connecting these phenomena to broader existential threats, culminating in the specter of nuclear proliferation and the potential extinction of humanity.

Historically, religious persecution has often been a tool for consolidating power. The Spanish Inquisition, for instance, sought to enforce Catholic orthodoxy by targeting Jews, Muslims, and alleged heretics. Such events highlight the interplay between religious authority and political ambition. Yet, the underlying motives often transcend theology, reflecting deeper anxieties about societal cohesion and identity. This raises questions about the nature of power itself—how it is wielded, justified, and resisted.

Tangentially, the concept of power extends beyond religion into the realm of geopolitics. Nations, like religious institutions, often seek to define themselves through exclusionary practices. The Cold War, for example, was marked by ideological persecution, where communism and capitalism became quasi-religious doctrines. This ideological divide not only shaped global politics but also laid the groundwork for the nuclear arms race—a chilling reminder of humanity's capacity for self-destruction.

Returning to religion, the theological complexity of persecution is evident in the diverse interpretations of sacred texts. While some passages advocate for compassion and inclusivity, others have been used to justify exclusion and violence. This duality mirrors the human condition itself—a constant tension between altruism and aggression. Such contradictions are not unique to religion; they are also present in scientific and technological advancements, where progress often comes with unintended consequences.

One such consequence is the proliferation of nuclear technology. Initially developed as a deterrent, nuclear weapons have become symbols of ultimate power. The ethical dilemmas surrounding their existence echo religious debates about the morality of persecution. Just as religious authorities grapple with the implications of their doctrines, global leaders face the existential question: Can humanity coexist with the tools of its own annihilation?

The link between religious persecution and nuclear proliferation lies in the shared human propensity for division and conflict. Whether through theological disputes or geopolitical rivalries, the underlying patterns are strikingly similar. Both phenomena reflect a failure to embrace diversity and a tendency to view "the other" as a threat. This mindset, if left unchecked, risks escalating into irreversible consequences—be it the marginalization of communities or the extinction of humanity.

In conclusion, the prosecution of groups within the framework of religion serves as a microcosm of broader societal dynamics. The complexities of belief systems, power structures, and existential fears are not confined to theology; they permeate every aspect of human existence. By examining these interconnected threads, we are reminded of the urgent need for introspection and dialogue. As humanity stands at the crossroads of religious division and nuclear proliferation, the choice is clear: unity or extinction.

To conclude, religious prosecution causes prolif, then nukes.

. Extinction would follow. Starr 15 concludes: Starr-15 (Steven Starr 15, 2-28-2015, "Steven Starr: Nuclear War: An Unrecognized Mass Extinction Event Waiting to Happen," Symposium: The Dynamics of Possible Nuclear Extinction, https://ratical.org/radiation/NuclearExtinction/StevenStarr022815.html //SJID A war fought with 21st century strategic nuclear weapons would be more than just a great catastrophe in human history. If we allow it to happen, such a war would be a mass extinction event that ends human history. There is a profound difference between extinction and “an unprecedented disaster,” or even “the end of civilization,” because even after such an immense catastrophe, human life would go on. But extinction, by definition, is an event of utter finality, and a nuclear war that could cause human extinction should really be considered as the ultimate criminal act. It certainly would be the crime to end all crimes The world’s leading climatologists now tell us that nuclear war threatens our continued existence as a species. Their studies predict that a large **[a] nuclear war**, especially one fought with strategic nuclear weapons, **would cause** a post-war environment in which for many years it would be too cold and dark to even grow food. Their findings make it clear that not only **humans**, but most large animals and many other forms of complex life would likely **[to] vanish forever**.