# Space Colonization Bad

## NC Shell

### NC – Turn – Short

#### Space Colonization causes novel species generation and spreads humanity too wide – both make communication and intergalactic governance impossible – inevitably results in colony wars and galactic extinction from new superweapons

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In a recent article in Futures, which was inspired by political scientist Daniel Deudney’s forthcoming book Dark Skies, I decided to take a closer look at this question. My conclusion is that in a colonized universe the probability of the annihilation of the human race could actually rise rather than fall. The argument is based on ideas from evolutionary biology and international relations theory, and it assumes that there aren’t any other technologically advanced lifeforms capable of colonizing the universe (as a recent study suggests is the case). Consider what is likely to happen as humanity hops from Earth to Mars, and from Mars to relatively nearby, potentially habitable exoplanets like Epsilon Eridani b, Gliese 674 b, and Gliese 581 d. Each of these planets has its own unique environments that will drive Darwinian evolution, resulting in the emergence of novel species over time, just as species that migrate to a new island will evolve different traits than their parent species. The same applies to the artificial environments of spacecraft like “O’Neill Cylinders,” which are large cylindrical structures that rotate to produce artificial gravity. Insofar as future beings satisfy the basic conditions of evolution by natural selection—such as differential reproduction, heritability, and variation of traits across the population—then evolutionary pressures will yield new forms of life. But the process of “cyborgization”—that is, of using technology to modify and enhance our bodies and brains—is much more likely to influence the evolutionary trajectories of future populations living on exoplanets or in spacecraft. The result could be beings with completely novel cognitive architectures (or mental abilities), emotional repertoires, physical capabilities, lifespans, and so on. In other words, natural selection and cyborgization as humanity spreads throughout the cosmos will result in species diversification. At the same time, expanding across space will also result in ideological diversification. Space-hopping populations will create their own cultures, languages, governments, political institutions, religions, technologies, rituals, norms, worldviews, and so on. As a result, different species will find it increasingly difficult over time to understand each other’s motivations, intentions, behaviors, decisions, and so on. It could even make communication between species with alien languages almost impossible. Furthermore, some species might begin to wonder whether the proverbial “Other” is conscious. This matters because if a species Y cannot consciously experience pain, then another species X might not feel morally obligated to care about Y. After all, we don’t worry about kicking stones down the street because we don’t believe that rocks can feel pain. Thus, as I write in the paper, phylogenetic and ideological diversification will engender a situation in which many species will be “not merely aliens to each other but, more significantly, alienated from each other.” But this yields some problems. First, extreme differences like those just listed will undercut trust between species. If you don’t trust that your neighbor isn’t going to steal from, harm, or kill you, then you’re going to be suspicious of your neighbor. And if you’re suspicious of your neighbor, you might want an effective defense strategy to stop an attack—just in case one were to happen. But your neighbor might reason the same way: she’s not entirely sure that you won’t kill her, so she establishes a defense as well. The problem is that, since you don’t fully trust her, you wonder whether her defense is actually part of an attack plan. So you start carrying a knife around with you, which she interprets as a threat to her, thus leading her to buy a gun, and so on. Within the field of international relations, this is called the “security dilemma,” and it results in a spiral of militarization that can significantly increase the probability of conflict, even in cases where all actors have genuinely peaceful intentions. So, how can actors extricate themselves from the security dilemma if they can’t fully trust each other? On the level of individuals, one solution has involved what Thomas Hobbes’ calls the “Leviathan.” The key idea is that people get together and say, “Look, since we can’t fully trust each other, let’s establish an independent governing system—a referee of sorts—that has a monopoly on the legitimate use of force. By replacing anarchy with hierarchy, we can also replace the constant threat of harm with law and order.” Hobbes didn’t believe that this happened historically, only that this predicament is what justifies the existence of the state. According to Steven Pinker, the Leviathan is a major reason that violence has declined in recent centuries. The point is that if individuals—you and I—can overcome the constant threat of harm posed by our neighbors by establishing a governing system, then maybe future species could get together and create some sort of cosmic governing system that could similarly guarantee peace by replacing anarchy with hierarchy. Unfortunately, this looks unpromising within the “cosmopolitical” realm. One reason is that for states to maintain law and order among their citizens, their various appendages—e.g., law enforcement, courts—need to be properly coordinated. If you call the police about a robbery and they don’t show up for three weeks, then what’s the point of living in that society? You’d be just as well off on your own! The question is, then, whether the appendages of a cosmic governing system could be sufficiently well-coordinated to respond to conflicts and make top-down decisions about how to respond to particular situations. To put it differently: If conflict were to break out in some region of the universe, could the relevant governing authorities respond soon enough for it to matter, for it to make a difference? Probably not, because of the immense vastness of space. For example, consider again Epsilon Eridani b, Gliese 674 b, and Gliese 581 d. These are, respectively, 10.5, 14.8, and 20.4 light-years from Earth. This means that a signal sent as of this writing, in 2018, wouldn’t reach Gliese 581 d until 2038. A spaceship traveling at one-quarter the cosmic speed limit wouldn’t arrive until 2098, and a message to simply affirm that it had arrived safely wouldn’t return to Earth until 2118. And Gliese 581 is relatively close as far as exoplanets go. Just consider that he Andromeda Galaxy is some 2.5 million light-years from Earth and the Triangulum Galaxy about 3 million light-years away. What’s more, there are some 54 galaxies in our Local Group, which is about 10 million light-years wide, within a universe that stretches some 93 billion light-years across. These facts make it look hopeless for a governing system to effectively coordinate law enforcement activities, judicial decisions, and so on, across cosmic distances. The universe is simply too big for a government to establish law and order in a top-down fashion. But there is another strategy for achieving peace: Future civilizations could use a policy of deterrence to prevent other civilizations from launching first strikes. A policy of this sort, which must be credible to work, says: “I won’t attack you first, but if you attack me first, I have the capabilities to destroy you in retaliation.” This was the predicament of the US and Soviet Union during the Cold War, known as “mutually-assured destruction” (MAD). But could this work in the cosmopolitical realm of space? It seems unlikely. First, consider how many future species there could be: upwards of many billions. While some of these species would be too far away to pose a threat to each other—although see the qualification below—there will nonetheless exist a huge number within one’s galactic backyard. The point is that the sheer number would make it incredibly hard to determine who initiated a first strike, if one is attacked. And without a method for identifying instigators with high reliability, one’s policy of deterrence won’t be credible. And if one’s policy of deterrence isn’t credible, then one has no such policy! Second, ponder the sorts of weapons that could become available to future spacefaring civilizations. Redirected asteroids (a.k.a., “planetoid bombs”), “rods from God,” sun guns, laser weapons, and no doubt an array of exceptionally powerful super-weapons that we can’t currently imagine. It has even been speculated that the universe might exist in a “metastable” state and that a high-powered particle accelerator could tip the universe into a more stable state. This would create a bubble of total annihilation that spreads in all directions at the speed of light—which opens up the possibility that a suicidal cult, or whatever, weaponizes a particle accelerator to destroy the universe. The question, then, is whether defensive technologies could effectively neutralize such risks. There’s a lot to say here, but for the present purposes just note that, historically speaking, defensive measures have very often lagged behind offensive measures, thus resulting in periods of heightened vulnerability. This is an important point because when it comes to existentially dangerous super-weapons, one only needs to be vulnerable for a short period to risk annihilation. So far as I can tell, this seriously undercuts the credibility of policies of deterrence. Again, if species A cannot convince species B that if B strikes it, A will launch an effective and devastating counter strike, then B may take a chance at attacking A. In fact, B does not need to be malicious to do this: it only needs to worry that A might, at some point in the near- or long-term future, attack B, thus making it rational for B to launch a preemptive strike (to eliminate the potential danger). Thinking about this predicament in the radically multi-polar conditions of space, it seems fairly obvious that conflict will be extremely difficult to avoid. The lesson of this argument is not to uncritically assume that venturing into the heavens will necessarily make us safer or more existentially secure. This is a point that organizations hoping to colonize Mars, such as SpaceX, NASA, and Mars One should seriously contemplate. How can humanity migrate to another planet without bringing our problems with us? And how can different species that spread throughout the cosmos maintain peace when sufficient mutual trust is unattainable and advanced weaponry could destroy entire civilizations? Human beings have made many catastrophically bad decisions in the past. Some of these outcomes could have been avoided if only the decision-makers had deliberated a bit more about what could go wrong—i.e., had done a “premortem” analysis. We are in that privileged position right now with respect to space colonization. Let’s not dive head-first into waters that turn out to be shallow.

#### Any risk of galactic annihilation outweighs human extinction – otherwise their framework is genocidal and should be rejected

Joe Packer 7, then MA in Communication from Wake Forest University, now PhD in Communication from the University of Pittsburgh and Professor of Communication at Central Michigan University, Alien Life in Search of Acknowledgment, p. 62-63

Once we hold alien interests as equal to our own we can begin to revaluate areas previously believed to hold no relevance to life beyond this planet. A diverse group of scholars including Richard Posner, Senior Lecturer in Law at the University of Chicago, Nick Bostrom, philosophy professor at Oxford University, John Leslie philosophy professor at Guelph University and Martin Rees, Britain’s Astronomer Royal, have written on the emerging technologies that threaten life beyond the planet Earth. Particle accelerators labs are colliding matter together, reaching energies that have not been seen since the Big Bang. These experiments threaten a phase transition that would create a bubble of altered space that would expand at the speed of light killing all life in its path. Nanotechnology and other machines may soon reach the ability to self replicate. A mistake in design or programming could unleash an endless quantity of machines converting all matter in the universe into copies of themselves. Despite detailing the potential of these technologies to destroy the entire universe, Posner, Bostrom, Leslie, and Ree’s only mention of alien life in their works is in reference to the threat aliens post to humanity. The rhetorical construction of otherness only in terms of the threats it poses, but never in terms of the threat one poses to it, has been at the center of humanity’s history of genocide, colonization, and environmental destruction. Although humanity certainly has its own interests in reducing the threat of these technologies evaluating them without taking into account the danger they pose to alien life is neither appropriate nor just. It is not appropriate because framing the issue only in terms of human interests will result in priorities designed to minimize the risks and maximize the benefits to humanity, not all life. Even if humanity dealt with the threats effectively without referencing their obligation to aliens, Posner, Bostrom, Leslie, and Ree’s rhetoric would not be “just,” because it arbitrarily declares other life forms unworthy of consideration. A framework of acknowledgement would allow humanity to address the risks of these new technologies, while being cognizant of humanity’s obligations to other life within the universe. Applying the lens of acknowledgment to the issue of existential threats moves the problem from one of self destruction to universal genocide. This may be the most dramatic example of how refusing to extend acknowledgment to potential alien life can mask humanity’s obligations to life beyond this planet.

### NC – Defense

#### Colonization doesn’t reduce existential risk – Earth-bound threats outweigh even in long term risk management

1. Short- and long-term risk assessment should focus on protecting earth
2. Earth gets riskier as tech advances which raises the risk that our impact happens before colonization
3. Even if tech gets there, future social and economic context prevents missions
4. Risk Dynamics Paradox – existential risks are rooted in human psychology, so they’ll follow us to space – Bostrom agrees!

Szocik 19 [Konrad Szocik, University of Information Technology and Management in Rzeszow, Department of Philosophy and Cognitive Science. Should and could humans go to Mars? Yes, but not now and not in the near future. Futures Volume 105, January 2019, Pages 54-66. https://www.sciencedirect.com/science/article/pii/S001632871830199X]

I argue, following other authors (Baum, 2009; Baum, Denkenberger, & Haqq-Misra, 2015; Jebari, 2015; Sandberg, Matheny, & Ćirković, 2008; Turchin & Green, 2017) that human space settlement is not able to reduce and/or to exclude the risk of human extinction. For this reason, it should not be perceived in terms of space refuge. In terms of both short-term and long-term perspectives of risk assessment, it would be better to protect humans on Earth.5 I reject the supportive role which could be played by human space settlement after a catastrophe on Earth, i.e., a recovery coordination mission. Due to so-called the paradox of technological progress discussed in the last section, further putative progress in space technology will be counterbalanced by increasing anthropogenic risks including, among others, overpopulation and limited resources (these anthropogenic threats are unavoidable in near future, in contrast to other risks that are only more or less probable but not unavoidable). Permanent lack of strong rationale for human mission to Mars – both now and in the near future – leads to paradoxical situation. Even if in some point in the future the minimum level of advancement in human deep-space technologies will be achieved, social, political, and economic contexts will gradually decrease the chances for real preparation of this mission. Another paradox, let’s call it the risk dynamics paradox, is that the most probable threats in the near future are, as Bostrom and Cirkovic (2008) argue, anthropogenic threats caused by civilizational and technological progress. The paradox lies in the fact that humans are not able to run from these kinds of risks that are rooted in their way of thinking, style of life, and population dynamics, risks implied by Malthus’ law. The human species can try to protect against natural disaster but not against deleterious effects of its own technological progress. In regard to possible future existential risks, I assume that their deleterious power is a little bit exaggerated, and, in any event, human space settlement is not a right way to cope with them. However, in any case, it is hard to speculate if any human space settlement must repeat the same path of human expansion as it was the case on Earth. It is unclear if human technological expansion and exploration must always lead to deleterious and self-destructive effects. In this paper, I do not discuss ethical and moral concerns which are traditionally considered when discussing the human place in space. They include such topics as the human right to explore space (it means both right to intervene in any extraterrestrial object, and human duty and rationale for space expansionism, mostly in the context of the idea of space refuge and possible catastrophic scenarios on Earth), or the value of human life and space objects.

#### No Natural Risks in the next thousand years

1. Sun brightening
2. Ice Age
3. Orbital Disruption
4. Vacuum Collapse
5. Disasters
6. Magnetic Field Reversal

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There is no shortage of potential catastrophes. Even restricting our attention to natural risks with significant scientific support, there are many more than I can address in detail. But none of them keep me awake at night. Some threats pose real risks in the long run, but no risk over the next thousand years. Foremost among these is the eventual brightening of our Sun, which will pose a very high risk of extinction, but only starting in around a billion years.48 A return to a glacial period (an “ice age”) would cause significant difficulties for humanity, but is effectively ruled out over the next thousand years.49 Evolutionary scenarios such as humanity degrading or transforming into a new species also pose no threat over the next thousand years. Some threats are known to be vanishingly unlikely. For example, the passage of a star through our Solar System could disrupt planetary orbits, causing the Earth to freeze or boil or even crash into another planet. But this has only a one in 100,000 chance over the next 2 billion years.50 This could also happen due to chaotic instabilities in orbital dynamics, but again this is exceptionally unlikely. Some physical theories suggest that the vacuum of space itself may be unstable, and could “collapse” to form a true vacuum. This would spread out at the speed of light, destroying all life in its wake. However, the chance of this happening cannot be higher than one in 10 million per century and is generally thought to be much lower.51 Some threats are not existential—they offer no plausible pathway to our extinction or permanent collapse. This is true for the threat of many local or regional catastrophes such as hurricanes or tsunamis. It is also true for some threats that are global in scale. For example, the Earth’s entire magnetic field can shift dramatically, and sometimes reverses its direction entirely. These shifts leave us more exposed to cosmic rays during the time it takes to reorient.52 However, this happens often enough that we can tell it isn’t an extinction risk (it has happened about 20 times in the 5 million years since humans and chimpanzees diverged). And since the only well-studied effect appears to be somewhat increased cancer rates, it is not a risk of civilization collapse either. 53 Finally, some threats are natural in origin, but have effects that are greatly exacerbated by human activity. They thus fall somewhere between natural and anthropogenic. This includes “naturally arising” pandemics. For reasons that will soon become clear, I don’t count these among the natural risks, and shall instead address them in Chapter 5 .

## Tech Bad

### 1AR – Analytic

Meow technology :>

### 1AR – Combination Unique

#### Militarized deployment of emerging nano/AI technology is the most likely existential risk.

Bostrom 2 [Nick Bostrom, Professor of Philosophy at Oxford University, “Existential Risks: Analyzing Human Extinction Scenarios and Related Hazards”, Journal of Evolution and Technology, 9(1), <http://www.nickbostrom.com/existential/risks.html>]

1.2 Existential risks In this paper we shall discuss risks of the sixth category, the one marked with an X. This is the category of global, terminal risks. I shall call these existential risks. Existential risks are distinct from global endurable risks. Examples of the latter kind include: threats to the biodiversity of Earth’s ecosphere, moderate global warming, global economic recessions (even major ones), and possibly stifling cultural or religious eras such as the “dark ages”, even if they encompass the whole global community, provided they are transitory (though see the section on “Shrieks” below). To say that a particular global risk is endurable is evidently not to say that it is acceptable or not very serious. A world war fought with conventional weapons or a Nazi-style Reich lasting for a decade would be extremely horrible events even though they would fall under the rubric of endurable global risks since humanity could eventually recover. (On the other hand, they could be a local terminal risk for many individuals and for persecuted ethnic groups.) I shall use the following definition of existential risks: Existential risk – One where an adverse outcome would either annihilate Earth-originating intelligent life or permanently and drastically curtail its potential. An existential risk is one where humankind as a whole is imperiled. Existential disasters have major adverse consequences for the course of human civilization for all time to come. 2 The unique challenge of existential risks Risks in this sixth category are a recent phenomenon. This is part of the reason why it is useful to distinguish them from other risks. We have not evolved mechanisms, either biologically or culturally, for managing such risks. Our intuitions and coping strategies have been shaped by our long experience with risks such as dangerous animals, hostile individuals or tribes, poisonous foods, automobile accidents, Chernobyl, Bhopal, volcano eruptions, earthquakes, draughts, World War I, World War II, epidemics of influenza, smallpox, black plague, and AIDS. These types of disasters have occurred many times and our cultural attitudes towards risk have been shaped by trial-and-error in managing such hazards. But tragic as such events are to the people immediately affected, in the big picture of things – from the perspective of humankind as a whole – even the worst of these catastrophes are mere ripples on the surface of the great sea of life. They haven’t significantly affected the total amount of human suffering or happiness or determined the long-term fate of our species. With the exception of a species-destroying comet or asteroid impact (an extremely rare occurrence), there were probably no significant existential risks in human history until the mid-twentieth century, and certainly none that it was within our power to do something about. The first manmade existential risk was the inaugural detonation of an atomic bomb. At the time, there was some concern that the explosion might start a runaway chain-reaction by “igniting” the atmosphere. Although we now know that such an outcome was physically impossible, it qualifies as an existential risk that was present at the time. For there to be a risk, given the knowledge and understanding available, it suffices that there is some subjective probability of an adverse outcome, even if it later turns out that objectively there was no chance of something bad happening. If we don’t know whether something is objectively risky or not, then it is risky in the subjective sense. The subjective sense is of course what we must base our decisions on.[2] At any given time we must use our best current subjective estimate of what the objective risk factors are.[3] A much greater existential risk emerged with the build-up of nuclear arsenals in the US and the USSR. An all-out nuclear war was a possibility with both a substantial probability and with consequences that might have been persistent enough to qualify as global and terminal. There was a real worry among those best acquainted with the information available at the time that a nuclear Armageddon would occur and that it might annihilate our species or permanently destroy human civilization.[4] Russia and the US retain large nuclear arsenals that could be used in a future confrontation, either accidentally or deliberately. There is also a risk that other states may one day build up large nuclear arsenals. Note however that a smaller nuclear exchange, between India and Pakistan for instance, is not an existential risk, since it would not destroy or thwart humankind’s potential permanently. Such a war might however be a local terminal risk for the cities most likely to be targeted. Unfortunately, we shall see that nuclear Armageddon and comet or asteroid strikes are mere preludes to the existential risks that we will encounter in the 21st century. The special nature of the challenges posed by existential risks is illustrated by the following points: · Our approach to existential risks cannot be one of trial-and-error. There is no opportunity to learn from errors. The reactive approach – see what happens, limit damages, and learn from experience – is unworkable. Rather, we must take a proactive approach. This requires foresight to anticipate new types of threats and a willingness to take decisive preventive action and to bear the costs (moral and economic) of such actions. · We cannot necessarily rely on the institutions, moral norms, social attitudes or national security policies that developed from our experience with managing other sorts of risks. Existential risks are a different kind of beast. We might find it hard to take them as seriously as we should simply because we have never yet witnessed such disasters.[5] Our collective fear-response is likely ill calibrated to the magnitude of threat. · Reductions in existential risks are global public goods [13] and may therefore be undersupplied by the market [14]. Existential risks are a menace for everybody and may require acting on the international plane. Respect for national sovereignty is not a legitimate excuse for failing to take countermeasures against a major existential risk. · If we take into account the welfare of future generations, the harm done by existential risks is multiplied by another factor, the size of which depends on whether and how much we discount future benefits [15,16]. In view of its undeniable importance, it is surprising how little systematic work has been done in this area. Part of the explanation may be that many of the gravest risks stem (as we shall see) from anticipated future technologies that we have only recently begun to understand. Another part of the explanation may be the unavoidably interdisciplinary and speculative nature of the subject. And in part the neglect may also be attributable to an aversion against thinking seriously about a depressing topic. The point, however, is not to wallow in gloom and doom but simply to take a sober look at what could go wrong so we can create responsible strategies for improving our chances of survival. In order to do that, we need to know where to focus our efforts. 3 Classification of existential risks We shall use the following four categories to classify existential risks[6]: Bangs – Earth-originating intelligent life goes extinct in relatively sudden disaster resulting from either an accident or a deliberate act of destruction. Crunches – The potential of humankind to develop into posthumanity[7] is permanently thwarted although human life continues in some form. Shrieks – Some form of posthumanity is attained but it is an extremely narrow band of what is possible and desirable. Whimpers – A posthuman civilization arises but evolves in a direction that leads gradually but irrevocably to either the complete disappearance of the things we value or to a state where those things are realized to only a minuscule degree of what could have been achieved. Armed with this taxonomy, we can begin to analyze the most likely scenarios in each category. The definitions will also be clarified as we proceed. 4 Bangs This is the most obvious kind of existential risk. It is conceptually easy to understand. Below are some possible ways for the world to end in a bang.[8] I have tried to rank them roughly in order of how probable they are, in my estimation, to cause the extinction of Earth-originating intelligent life; but my intention with the ordering is more to provide a basis for further discussion than to make any firm assertions. 4.1 Deliberate misuse of nanotechnology In a mature form, molecular nanotechnology will enable the construction of bacterium-scale self-replicating mechanical robots that can feed on dirt or other organic matter [22-25]. Such replicators could eat up the biosphere or destroy it by other means such as by poisoning it, burning it, or blocking out sunlight. A person of malicious intent in possession of this technology might cause the extinction of intelligent life on Earth by releasing such nanobots into the environment.[9] The technology to produce a destructive nanobot seems considerably easier to develop than the technology to create an effective defense against such an attack (a global nanotech immune system, an “active shield” [23]). It is therefore likely that there will be a period of vulnerability during which this technology must be prevented from coming into the wrong hands. Yet the technology could prove hard to regulate, since it doesn’t require rare radioactive isotopes or large, easily identifiable manufacturing plants, as does production of nuclear weapons [23]. Even if effective defenses against a limited nanotech attack are developed before dangerous replicators are designed and acquired by suicidal regimes or terrorists, there will still be the danger of an arms race between states possessing nanotechnology. It has been argued [26] that molecular manufacturing would lead to both arms race instability and crisis instability, to a higher degree than was the case with nuclear weapons. Arms race instability means that there would be dominant incentives for each competitor to escalate its armaments, leading to a runaway arms race. Crisis instability means that there would be dominant incentives for striking first. Two roughly balanced rivals acquiring nanotechnology would, on this view, begin a massive buildup of armaments and weapons development programs that would continue until a crisis occurs and war breaks out, potentially causing global terminal destruction. That the arms race could have been predicted is no guarantee that an international security system will be created ahead of time to prevent this disaster from happening. The nuclear arms race between the US and the USSR was predicted but occurred nevertheless. 4.2 Nuclear holocaust The US and Russia still have huge stockpiles of nuclear weapons. But would an all-out nuclear war really exterminate humankind? Note that: (i) For there to be an existential risk it suffices that we can’t be sure that it wouldn’t. (ii) The climatic effects of a large nuclear war are not well known (there is the possibility of a nuclear winter). (iii) Future arms races between other nations cannot be ruled out and these could lead to even greater arsenals than those present at the height of the Cold War. The world’s supply of plutonium has been increasing steadily to about two thousand tons, some ten times as much as remains tied up in warheads ([9], p. 26). (iv) Even if some humans survive the short-term effects of a nuclear war, it could lead to the collapse of civilization. A human race living under stone-age conditions may or may not be more resilient to extinction than other animal species. 4.3 We’re living in a simulation and it gets shut down A case can be made that the hypothesis that we are living in a computer simulation should be given a significant probability [27]. The basic idea behind this so-called “Simulation argument” is that vast amounts of computing power may become available in the future (see e.g. [28,29]), and that it could be used, among other things, to run large numbers of fine-grained simulations of past human civilizations. Under some not-too-implausible assumptions, the result can be that almost all minds like ours are simulated minds, and that we should therefore assign a significant probability to being such computer-emulated minds rather than the (subjectively indistinguishable) minds of originally evolved creatures. And if we are, we suffer the risk that the simulation may be shut down at any time. A decision to terminate our simulation may be prompted by our actions or by exogenous factors. While to some it may seem frivolous to list such a radical or “philosophical” hypothesis next the concrete threat of nuclear holocaust, we must seek to base these evaluations on reasons rather than untutored intuition. Until a refutation appears of the argument presented in [27], it would intellectually dishonest to neglect to mention simulation-shutdown as a potential extinction mode. 4.4 Badly programmed superintelligence When we create the first superintelligent entity [28-34], we might make a mistake and give it goals that lead it to annihilate humankind, assuming its enormous intellectual advantage gives it the power to do so. For example, we could mistakenly elevate a subgoal to the status of a supergoal. We tell it to solve a mathematical problem, and it complies by turning all the matter in the solar system into a giant calculating device, in the process killing the person who asked the question. (For further analysis of this, see [35].) 4.5 Genetically engineered biological agent With the fabulous advances in genetic technology currently taking place, it may become possible for a tyrant, terrorist, or lunatic to create a doomsday virus, an organism that combines long latency with high virulence and mortality [36]. Dangerous viruses can even be spawned unintentionally, as Australian researchers recently demonstrated when they created a modified mousepox virus with 100% mortality while trying to design a contraceptive virus for mice for use in pest control [37]. While this particular virus doesn’t affect humans, it is suspected that an analogous alteration would increase the mortality of the human smallpox virus. What underscores the future hazard here is that the research was quickly published in the open scientific literature [38]. It is hard to see how information generated in open biotech research programs could be contained no matter how grave the potential danger that it poses; and the same holds for research in nanotechnology. Genetic medicine will also lead to better cures and vaccines, but there is no guarantee that defense will always keep pace with offense. (Even the accidentally created mousepox virus had a 50% mortality rate on vaccinated mice.) Eventually, worry about biological weapons may be put to rest through the development of nanomedicine, but while nanotechnology has enormous long-term potential for medicine [39] it carries its own hazards. 4.6 Accidental misuse of nanotechnology (“gray goo”) The possibility of accidents can never be completely ruled out. However, there are many ways of making sure, through responsible engineering practices, that species-destroying accidents do not occur. One could avoid using self-replication; one could make nanobots dependent on some rare feedstock chemical that doesn’t exist in the wild; one could confine them to sealed environments; one could design them in such a way that any mutation was overwhelmingly likely to cause a nanobot to completely cease to function [40]. Accidental misuse is therefore a smaller concern than malicious misuse [23,25,41]. However, the distinction between the accidental and the deliberate can become blurred. While “in principle” it seems possible to make terminal nanotechnological accidents extremely improbable, the actual circumstances may not permit this ideal level of security to be realized. Compare nanotechnology with nuclear technology. From an engineering perspective, it is of course perfectly possible to use nuclear technology only for peaceful purposes such as nuclear reactors, which have a zero chance of destroying the whole planet. Yet in practice it may be very hard to avoid nuclear technology also being used to build nuclear weapons, leading to an arms race. With large nuclear arsenals on hair-trigger alert, there is inevitably a significant risk of accidental war. The same can happen with nanotechnology: it may be pressed into serving military objectives in a way that carries unavoidable risks of serious accidents. In some situations it can even be strategically advantageous to deliberately make one’s technology or control systems risky, for example in order to make a “threat that leaves something to chance” [42].

### 1AR – AT: Rinehart

#### The TLF and cyberlibertarians in general misapply computer expertise to all social problems – even if deregulation is generally good tech causes new problems

Golumbia 13 David Golumbia is an associate professor of English at Virginia Commonwealth University and author of The Cultural Logic of Computation. "Cyberlibertarians’ Digital Deletion of the Left." 12 Dec. 2013, [www.jacobinmag.com/2013/12/cyberlibertarians-digital-deletion-of-the-left](http://www.jacobinmag.com/2013/12/cyberlibertarians-digital-deletion-of-the-left). [HKR QC]

Part of this disconnect between advancing technology and a retreating left can be explained by the advent of cyberlibertarianism, a view that widespread computerization naturally produces democracy and freedom. In the 1990s, UK media theorists Richard Barbrook and Andy Cameron, US journalist Paulina Borsook, and US philosopher of technology Langdon Winner introduced the term to describe a prominent worldview in Silicon Valley and digital culture generally; a related analysis can be found more recently in Stanford communication scholar Fred Turner’s work. While cyberlibertarianism can be defined as a general digital utopianism, summed up by a simple slogan like “computerization will set us free” or “computers provide the solution to any and all problems,” these writers note a specific political formation — one Winner describes as “ecstatic enthusiasm for electronically mediated forms of living with radical, right-wing libertarian ideas about the proper definition of freedom, social life, economics, and politics.” There are overt libertarians who are also digital utopians — figures like Jimmy Wales, Eric Raymond, John Perry Barlow, Kevin Kelly, Peter Thiel, Elon Musk, Julian Assange, Dread Pirate Roberts, and Sergey Brin, and the members of the Technology Liberation Front who explicitly describe themselves as cyberlibertarians. But the term also describes a wider ideological formation in which people embrace digital utopianism as compatible or even identical with leftist politics opposed to neoliberalism. In perhaps the most pointed form of cyberlibertarianism, computer expertise is seen as directly applicable to social questions. In The Cultural Logic of Computation, I argue that computational practices are intrinsically hierarchical and shaped by identification with power. To the extent that algorithmic forms of reason and social organization can be said to have an inherent politics, these have long been understood as compatible with political formations on the Right rather than the Left. Yet today, “hacktivists” and other promoters of the liberatory nature of mass computerization are prominent political voices, despite their overall political commitments remaining quite unclear. They are championed by partisans of both the Right and the Left as if they obviously serve the political ends of each. One need only reflect on the leftist support for a project like Open Source software to notice the strange and under-examined convergence of the Right and Left around specifically digital practices whose underlying motivations are often explicitly libertarian. Open Source is a deliberate commercialization of Richard Stallman’s largely noncommercial notion ofFree Software (see Stallman himself on the distinction). Open Source is widely celebrated by libertarians and corporations, and was started by libertarian Eric Raymond and programmer Bruce Perens, with support from businessman and corporate sympathizer Tim O’Reilly. Today the term Open Source has wide currency as a political imperative outside the software development community, despite its place on the Right-Left spectrum being at best ambiguous, and at worst explicitly libertarian and pro-corporate. When computers are involved, otherwise brilliant leftists who carefully examine the political commitments of most everyone they side with suddenly throw their lot in with libertarians — even when those libertarians explicitly disavow Left principles in their work. This, much more than overt digital libertarianism, should concern the Left, and anyone who does not subscribe to libertarian politics. It is the acceptance by leftists of the largely rhetorical populist politics and explicitly pro-business thought of figures like Clay Shirky (who repeatedly argues that representative democratic and public bodies have no business administering public resources but must defer to “disruptive” forces like Napster) and Yochai Benkler (whose Wealth of Networks is roundly celebrated as heralding an anticapitalist “sharing economy,” yet remains firmly rooted in capitalist economics) that should concern us, especially when they are taken up as if they are obviously positions the Left should favor. It is the boastful self-confidence of engineers and hackers that their advanced computer skills inherently qualify them to say a great deal about any part of the social fabric to which we are lucky enough to have them contribute, regardless of their understanding of politics or society.

# Miscellaneous Defense Stuff

## Space Col

### NC – General

#### Colonization doesn’t reduce existential risk – Earth-bound threats outweigh even in long term risk management

1. Short- and long-term risk assessment should focus on protecting earth
2. Earth gets riskier as tech advances which raises the risk that our impact happens before colonization
3. Even if tech gets there, future social and economic context prevents missions
4. Risk Dynamics Paradox – existential risks are rooted in human psychology, so they’ll follow us to space – Bostrom agrees!

Szocik 19 [Konrad Szocik, University of Information Technology and Management in Rzeszow, Department of Philosophy and Cognitive Science. Should and could humans go to Mars? Yes, but not now and not in the near future. Futures Volume 105, January 2019, Pages 54-66. https://www.sciencedirect.com/science/article/pii/S001632871830199X]

I argue, following other authors (Baum, 2009; Baum, Denkenberger, & Haqq-Misra, 2015; Jebari, 2015; Sandberg, Matheny, & Ćirković, 2008; Turchin & Green, 2017) that human space settlement is not able to reduce and/or to exclude the risk of human extinction. For this reason, it should not be perceived in terms of space refuge. In terms of both short-term and long-term perspectives of risk assessment, it would be better to protect humans on Earth.5 I reject the supportive role which could be played by human space settlement after a catastrophe on Earth, i.e., a recovery coordination mission. Due to so-called the paradox of technological progress discussed in the last section, further putative progress in space technology will be counterbalanced by increasing anthropogenic risks including, among others, overpopulation and limited resources (these anthropogenic threats are unavoidable in near future, in contrast to other risks that are only more or less probable but not unavoidable). Permanent lack of strong rationale for human mission to Mars – both now and in the near future – leads to paradoxical situation. Even if in some point in the future the minimum level of advancement in human deep-space technologies will be achieved, social, political, and economic contexts will gradually decrease the chances for real preparation of this mission. Another paradox, let’s call it the risk dynamics paradox, is that the most probable threats in the near future are, as Bostrom and Cirkovic (2008) argue, anthropogenic threats caused by civilizational and technological progress. The paradox lies in the fact that humans are not able to run from these kinds of risks that are rooted in their way of thinking, style of life, and population dynamics, risks implied by Malthus’ law. The human species can try to protect against natural disaster but not against deleterious effects of its own technological progress. In regard to possible future existential risks, I assume that their deleterious power is a little bit exaggerated, and, in any event, human space settlement is not a right way to cope with them. However, in any case, it is hard to speculate if any human space settlement must repeat the same path of human expansion as it was the case on Earth. It is unclear if human technological expansion and exploration must always lead to deleterious and self-destructive effects. In this paper, I do not discuss ethical and moral concerns which are traditionally considered when discussing the human place in space. They include such topics as the human right to explore space (it means both right to intervene in any extraterrestrial object, and human duty and rationale for space expansionism, mostly in the context of the idea of space refuge and possible catastrophic scenarios on Earth), or the value of human life and space objects.

### NR – XT General

Colonization doesn’t reduce existential risk – Earth-bound threats outweigh even in long term risk management

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Szocik

#### But, if colonization is possible, then the Drake equation means only life on Earth is valuable

Ozimek 17 [Adam Ozimek, economist at Moody's Analytics, where he covers labor markets and other aspects of the U.S. economy. Sorry Nerds, But Colonizing Other Planets Is Not A Good Plan. May 6, 2017. https://www.forbes.com/sites/modeledbehavior/2017/05/06/sorry-nerds-but-colonizing-other-planets-is-not-a-good-plan/#dbaea3551e66]

ADDENDUM: The goal of colonizing to preserve the human species rather than evacuate all humans doesn't make sense either. If there are habitable planets within reach, then there must be many, many habitable planets that aren't within reach. In this case the Drake Equation implies humans are not alone in the universe, and therefore our existence is far less special, lowering the benefit of preserving humanity. In a world of other habitable planets, saving the actual life on earth grows in importance compared to preserving the species somewhere in the universe.

## Disease

### 1NC – AT: Disease

#### No extinction from pandemics

1. Death rates as high as 50% didn’t collapse civilization
2. Fossil fuel record caps risk at .1% per century
3. health, sanitation, medicine, science, public health bodies, solve
4. viruses can’t survive in all locations
5. refugee populations like tribes, remote researchers, submarine crews, solve

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Are we safe now from events like this? Or are we more vulnerable? Could a pandemic threaten humanity’s future?10 The Black Death was not the only biological disaster to scar human history. It was not even the only great bubonic plague. In 541 CE the Plague of Justinian struck the Byzantine Empire. Over three years it took the lives of roughly 3 percent of the world’s people.11 When Europeans reached the Americas in 1492, the two populations exposed each other to completely novel diseases. Over thousands of years each population had built up resistance to their own set of diseases, but were extremely susceptible to the others. The American peoples got by far the worse end of exchange, through diseases such as measles, influenza and especially smallpox. During the next hundred years a combination of invasion and disease took an immense toll—one whose scale may never be known, due to great uncertainty about the size of the pre-existing population. We can’t rule out the loss of more than 90 percent of the population of the Americas during that century, though the number could also be much lower.12 And it is very difficult to tease out how much of this should be attributed to war and occupation, rather than disease. As a rough upper bound, the Columbian exchange may have killed as many as 10 percent of the world’s people.13 Centuries later, the world had become so interconnected that a truly global pandemic was possible. Near the end of the First World War, a devastating strain of influenza (known as the 1918 flu or Spanish Flu) spread to six continents, and even remote Pacific islands. At least a third of the world’s population were infected and 3 to 6 percent were killed.14 This death toll outstripped that of the First World War, and possibly both World Wars combined. Yet even events like these fall short of being a threat to humanity’s longterm potential.15 In the great bubonic plagues we saw civilization in the affected areas falter, but recover. The regional 25 to 50 percent death rate was not enough to precipitate a continent-wide collapse of civilization. It changed the relative fortunes of empires, and may have altered the course of history substantially, but if anything, it gives us reason to believe that human civilization is likely to make it through future events with similar death rates, even if they were global in scale. The 1918 flu pandemic was remarkable in having very little apparent effect on the world’s development despite its global reach. It looks like it was lost in the wake of the First World War, which despite a smaller death toll, seems to have had a much larger effect on the course of history.16 It is less clear what lesson to draw from the Columbian exchange due to our lack of good records and its mix of causes. Pandemics were clearly a part of what led to a regional collapse of civilization, but we don’t know whether this would have occurred had it not been for the accompanying violence and imperial rule. The strongest case against existential risk from natural pandemics is the fossil record argument from Chapter 3. Extinction risk from natural causes above 0.1 percent per century is incompatible with the evidence of how long humanity and similar species have lasted. But this argument only works where the risk to humanity now is similar or lower than the longterm levels. For most risks this is clearly true, but not for pandemics. We have done many things to exacerbate the risk: some that could make pandemics more likely to occur, and some that could increase their damage. Thus even “natural” pandemics should be seen as a partly anthropogenic risk. Our population now is a thousand times greater than over most of human history, so there are vastly more opportunities for new human diseases to originate.17 And our farming practices have created vast numbers of animals living in unhealthy conditions within close proximity to humans. This increases the risk, as many major diseases originate in animals before crossing over to humans. Examples include HIV (chimpanzees), Ebola (bats), SARS (probably bats) and influenza (usually pigs or birds).18 Evidence suggests that diseases are crossing over into human populations from animals at an increasing rate.19 Modern civilization may also make it much easier for a pandemic to spread. The higher density of people living together in cities increases the number of people each of us may infect. Rapid long-distance transport greatly increases the distance pathogens can spread, reducing the degrees of separation between any two people. Moreover, we are no longer divided into isolated populations as we were for most of the last 10,000 years.20 Together these effects suggest that we might expect more new pandemics, for them to spread more quickly, and to reach a higher percentage of the world’s people. But we have also changed the world in ways that offer protection. We have a healthier population; improved sanitation and hygiene; preventative and curative medicine; and a scientific understanding of disease. Perhaps most importantly, we have public health bodies to facilitate global communication and coordination in the face of new outbreaks. We have seen the benefits of this protection through the dramatic decline of endemic infectious disease over the last century (though we can’t be sure pandemics will obey the same trend). Finally, we have spread to a range of locations and environments unprecedented for any mammalian species. This offers special protection from extinction events, because it requires the pathogen to be able to flourish in a vast range of environments and to reach exceptionally isolated populations such as uncontacted tribes, Antarctic researchers and nuclear submarine crews. 21 It is hard to know whether these combined effects have increased or decreased the existential risk from pandemics. This uncertainty is ultimately bad news: we were previously sitting on a powerful argument that the risk was tiny; now we are not. But note that we are not merely interested in the direction of the change, but also in the size of the change. If we take the fossil record as evidence that the risk was less than one in 2,000 per century, then to reach 1 percent per century the pandemic risk would need to be at least 20 times larger. This seems unlikely. In my view, the fossil record still provides a strong case against there being a high extinction risk from “natural” pandemics. So most of the remaining existential risk would come from the threat of permanent collapse: a pandemic severe enough to collapse civilization globally, combined with civilization turning out to be hard to re-establish or bad luck in our attempts to do so.