1NC vs. Intuition

1

1NC - Theory

counterInterp: The 1AC cannot declare an AFC (aff framework choice) for clarification, this means they should not read theory that the neg should concede the aff's framework or that we should concede their offense

Violation - They read an AFC interp

1] Reciprocity- aff gets to read framing and produce unique offense - without a our own fw the neg can't generate unique offense which means all arguments are either defense on the aff or turns on case. That creates a huge strat-skew for the aff.

2] Prep-skew - the AC gets infinite prep time to read whatever offense and fw they want, reading unique frameworks checks skew since even if we can't predict the aff we can still clash and compete.

3] phil ed – fw debate is the only way to produce phil ed in round. If we just conceded the framework we kill philosophical clash which teaches us critical thinking about phil, and its probably the only time we're going to learn about it.

4] Strat-skew - if i concede you offense i can never win since you will always reweigh and it forces the 1nc it be entirely offensive even though the 1ac gets defense which puts a 2:1 skew on places where aff can generate arguments.

Lt Strat Skew - completely possible for you to respond years of 1ARs prove + im not sandbagging you can deal with a sophomore reading 3 off against you.

LT depth of clash - Your whole 1AC is basically framing there's zero clash since i can't contest anything - you picked the framework so our offense will always be crap

Paradigm issues:
Fairness - only reason why people stay in debate

Education - why we debate

Drop the debater to preserve fairness and education – key to punishment and norm setting

AFF gets RVIs they get the 1ar and 2ar to extend this crap

1] Under competing interps we should set good norms for the activity – if their interp is bad they should lose and you should endorse my norm – it's better for debate.

2] RVIs check bad theory by making it a risk issue. If they knows they'll lose for running a dumb shell, they'll double check to make sure, increasing substantive engagement.

Impact Calc: Prevention of dumb theory comes first since:

A] Magnitude: It's killing the activity. Most rounds come down to theory and not substance at this stage given the proliferation of dumb shells

B] Cyclicality: When people see the success of dumb theory, they are more inclined to run it, leading to even more dumb theory and less substance

3] Argument accountability – RVIs ensure that debaters have to rigorously defend their norm of debate – that's key to good advocacy and ensures debaters engage and don't evade since the neg needs to develop a shell

4] Key to reciprocity – if they can win on theory, I should be able to as well

5] RVIs discourage abuse

Doug Sigel[1] writes,

The reverse voting issue serves to discourage abuse of the punishment approach. **Teams advancing** stupid **punishment arguments should themselves be punished.** Teams making punishment arguments should be held responsible for those arguments--**if they lose them they should pay**. It is this author's belief that the criticisms that have been lodged against punishment ignore the built-in check provided by the reverse-voting issue. For example, one common attack is that punishment "chills" new theory--teams will be afraid to innovate for fear of being punished. Actually, **punishment** only **"chills" bad theory. New theory-**if it truly is an educational advance--**would be defensible and could alone be a reason to vote for the team introducing it through the**

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reverse voting issue concept. In fact, **since there would be a need to rigorously support any new theory against punishment arguments, new theory would be more carefully articulated and defended.**

6] Reciprocality- if you can win off the shell and i should be able to as well

2

1NC - Framing

The standard is maximizing expected wellbeing

1] Extinction outweighs under any framework

Pummer 15 [Theron, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford. "Moral Agreement on Saving the World" Practical Ethics, University of Oxford. May 18, 2015] AT

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – **whether we're consequentialists, deontologists, or virtue ethicists** – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how **reducing existential risk is easily the most important thing in the whole world.** This is for the familiar reason that there are **so many people who could exist in the future** – there are **trillions upon trillions**… upon trillions. There are so many possible future people that **reducing existential risk is arguably the most important** thing in the world, **even if the well-being of these possible people were given only 0.001% as much weight** as that of existing people. Even on a wholly person-affecting view – according to which there's nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there's a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But **that is a huge mistake.** Non-consequentialism is the view that there's more that determines rightness than the goodness of consequences or outcomes; **it is not the view that the latter don't matter**. Even John Rawls wrote, "All ethical doctrines worth our attention take

consequences into account in judging rightness. One which did not would simply be irrational, crazy." **Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good**, from an impartial point of view. They'd thus imply very strong reasons to reduce existential risk, at least when this doesn't significantly involve doing harm to others or damaging one's character. What's even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial "point of view of the universe," indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one's own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don't care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler's recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I'd have very strong reason to reduce existential risk. **We should also take into account moral uncertainty.** What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I've just argued that there's agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, **even if we are only 1% sure that** the **well-being** of possible future people **matters,** it is at least arguable that, **from** the standpoint of **moral uncertainty, reducing existential risk is the most important thing in the world.** Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It's possible they'll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, **all minimally plausible moral views would converge on the conclusion that we should try to save the world.** While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won't get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if

we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: "We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly." (From chapter 36 of On What Matters)

2] Util is impartial, specific and resolves infinite regress which explains all value.

Greene 15 — (Joshua Greene, Professor of Psychology @ Harvard, being interviewed by Russ Roberts, "Joshua Greene on Moral Tribes, Moral Dilemmas, and Utilitarianism", The Library of Economics and Liberty, 1-5-15, Available Online at https://www.econtalk.org/joshua-greene-on-moral-tribes-moral-dilemmas-and-utilitarianism/#audio-highlights, accessed 5-17-20, HKR-AM) **NB: Guest = Greene, and only his lines are highlighted/underlined

Guest: Okay. So, I think utilitarianism is very much misunderstood. And this is part of the reason why we shouldn't even call it utilitarianism at all. We should call it what I call 'deep pragmatism', which I think better captures what I think utilitarianism is really like, if you really apply it in real life, in light of an understanding of human nature. But, we can come back to that. The idea, going back to the tragedy of common-sense morality is you've got all these different tribes with all of these different values based on their different ways of life. What can they do to get along? And I think that the best answer that we have is--well, let's back up. In order to resolve any kind of tradeoff, you have to have some kind of common metric. You have to have some kind of common currency. And I think that what utilitarianism, whether it's the moral truth or not, is provide a kind of common currency. So, what is utilitarianism? It's basically the idea that--it's really two ideas put together. One is the idea of impartiality. That is, at least as social decision makers, we should regard everybody's interests as of equal worth. Everybody counts the same. And then you might say, 'Well, but okay, what does it mean to count everybody the same? What is it that really matters for you and for me and for everybody else?' And there the utilitarian's answer is what is sometimes called, somewhat accurately and somewhat misleadingly, happiness. But it's not really happiness in the sense of cherries on sundaes, things that make you smile. It's really the quality of conscious experience. So, the idea is that if you start with anything that you value, and say, 'Why do you care about that?' and keep asking, 'Why do you care about that?' or 'Why do you care about that?' you ultimately come down to the quality of someone's conscious experience. So if I were to say, 'Why did you go to work today?' you'd say, 'Well, I need to make money; and I also enjoy my work.' 'Well, what do you need your money for?' 'Well, I need to have a place to live; it costs money.' 'Well, why can't you just live outside?' 'Well, I need a place to sleep; it's cold at night.' 'Well, what's wrong with being cold?' 'Well, it's uncomfortable.' 'What's wrong with being uncomfortable?' 'It's just bad.' Right? At some point if you keep asking why, why, why, it's going to come down to the conscious experience--in Bentham's terms, again somewhat misleading, the pleasure and pain of either you or somebody else that you care about. So the utilitarian idea is to say, Okay, we all have our pleasures and pains, and as a moral philosophy we should all count equally. And so a good standard for resolving public disagreements is to say we should go with whatever option is going to produce the best overall experience for the people who are affected. Which you can think of as shorthand as maximizing happiness--although I think that that's somewhat misleading. And the solution has a lot of merit to it. But it also has endured a couple of centuries of legitimate criticism. And one of the biggest criticisms--and now we're getting back to the Trolley cases, is that utilitarianism doesn't adequately account for people's rights. So, take the footbridge case. It seems that it's wrong to push that guy off the footbridge. Even if you stipulate that you can save more people's lives. And so anyone who is going to defend utilitarianism as a meta-morality--that is, a solution to the tragedy of common sense morality, as a moral system to adjudicate among competing tribal moral systems--if you are going

to defend it in that way, as I do, you have to face up to these philosophical challenges: is it okay to kill on person to save five people in this kind of situation? So I spend a lot of the book trying to understand the psychology of cases like the footbridge case. And you mention these being kind of unrealistic and weird cases.

3] Only consequentialism explains degrees of wrongness—if I break a promise to meet up for lunch, that is not as bad as breaking a promise to take a dying person to the hospital. Only the consequences of breaking the promise explain why the second one is much worse than the first which is the most intuitive.

4] ethics have to be post-apriori. You can't value anything until you know if it's good or bad. Ex: We wouldn't know if freedom was good until we tested the effects of it

5] Fear of death prevents an actor from acting on their intent - if i put a knife to your throat and tell you not to act on your intuition you'll always listen

3

1NC - DA

Space-Based Solar Power (SBSP) is a mega constellation, and it's going to happen within 10 years in the squo. Aff banning private mega constellations kills the necessary tech

David 21, [David, Leonard. 11/03/21 Space Solar Power's Time May Finally Be Coming."https://www.space.com/space-solar-power-research-advances/] Recut DurSac

The sun never sets in space. **The idea of harvesting solar energy via power-beaming satellites has** therefore long **intrigued researchers** looking for ways to feed an energy-ravenous Earth. That reflection has fomented for decades but is now garnering new looks all over the world: Technologists in the U.S. and China, experts in Japan and researchers within the European Space Agency and the United Kingdom Space Agency are all working to make space-based solar power a reality. Related: Solar power stations in space could be the answer to our energy needs History machine Peter Glaser, the father of the solar power satellite concept. (Image credit: Arthur D. Little Inc.) The idea of wireless power transmission dates back to Nikola Tesla near the end of the 19th century. Fast-forwarding to 1968, the notion of a solar power satellite was detailed and patented by U.S. space pioneer Peter Glaser. He blueprinted a novel way to collect energy from sunlight using solar cells and beam down an energetic muscle of microwaves to receiving antennas ("rectennas") on Earth. Those microwaves could then be converted to electrical energy and supplied to the power grid. Then, in the mid-1970s, microwave power transmission experiments in the tens of kilowatts were successfully conducted at the Goldstone Deep Space Communications Complex in California, a facility of NASA's Jet Propulsion Laboratory. And this "power trip" doesn't stop there.The Space Solar Power Incremental and Demonstrations Research (SSPIDR) project is designed to beam power from space to Earth. SSPIDR consists of several small-scale flight experiments that will mature technology needed to build a prototype solar power distribution system. (Image credit: Air Force Research Laboratory (AFRL)) Impressive **advances Over the past decade, researchers have made impressive advances that increase the likelihood that space solar power (SSP) will be realized during the next decade**, said John Mankins, president of Artemis Innovation Management Solutions of Santa Maria, California. His view: the longstanding vision for SSP as a sustainable energy alternative should be revisited in light of such recent advances.Bolstering that outlook is a set of key perspectives, Mankins told Space.com. "Climate change is really going to be a disaster. Nations are committed to go carbon net-zero … and they have no idea how to do it." **The** rapidly unfolding value of "New Space**" is also** reshaping the landscape of 21st century space activities, **he added. "Two of the biggest hurdles to the realization of SSP have always been the cost of launch and the cost of hardware**," said Mankins. "Add flight rate, and all of a sudden you're looking at numbers always talked about for solar power satellites."Related: What is climate change? Megaconstellations **Another recent change is the dawn of the megaconstellations**, Mankins adde**d. That's exemplified by SpaceX's Starlink** broadband network**, a** mass-production effort that now cranks out 30 tons of satellites a month**. SpaceX is on course to potentially manufacture 40,000**

satellites within five years, and launch all of them. "The path to low-cost hardware has been shown," Mankins said. "It's modular and mass-produced. The hurdles of less-expensive launch and lowering hardware costs have been overcome."Mankins said that the economics of SSP concepts in the near term, within the next decade, have never been more viable. He flagged advances in space launch capabilities; progress in robotics for space assembly, maintenance and servicing systems; and the growth in various component technologies, such as high-efficiency solid state power amplifiers. **As a result, SSP is ready to see the light of day,** Mankins said.Astroelectricity An early entrant in focusing on understanding the energy policy needed and establishment of SSP is James Michael Snead, president of the Spacefaring Institute. He's adopted the use of the term "astroelectricity" to describe the transmitted electrical power produced by SSP systems.In looking at what he terms the "coming age of astroelectricity," he sees a world needing a replacement for oil and natural gas, the two primary sources of energy currently maintaining an industrial standard of living. Snead envisions a world in the year 2100 where about 20% of electrical power comes from terrestrial nuclear and renewables, with 80% supplied by astroelectricity."Just as the military, economic and diplomatic control of Middle East oil has substantially influenced world events for the past 80 years, the control of space solar power platforms will come to dominate outer space activities this century," Snead told Space.com. Wanted: high-priority leadershipIf SSP becomes a reality later this century, Snead said, the U.S. military will be required to protect and defend these new sources of national energy security just as it guards oil infrastructure in the Persian Gulf today."While some people are developing SSP concepts that would be launched from the Earth and autonomously assembled in geostationary Earth orbit, I do not see this as a successful proposition," said Snead. He believes that building the thousands of SSP platforms needed requires a substantial space industrialization effort involving more than a million people in space by the end of the century. The starting point, Snead said, will be establishing the enabling "astrologistics" infrastructure operating throughout the Earth-moon system. He stressed that those astrologistics require high-priority U.S. Air Force — not Space Force — leadership to draw upon nearly a century of human flight/operational logistics experience and expertise.That is necessary to manage industry's efforts to design and build the required new human spaceflight systems, with a clearly needed emphasis on safety and effectiveness, Snead said. As these new military astrologistics capabilities begin, Snead contends, commercialization of these capabilities will extend these safety and operational benefits to support the coming space industrial revolution needed to undertake SSP. "This is exactly what happened to enable U.S. airline manufacturers to dominate the airline and air cargo industry for decades. It is a successful model to now replicate in space — a model that neither NASA nor the U.S. Space Force can effectively execute," Snead said. The U.S. Naval Research Laboratory's Paul Jaffe holds a module designed for space solar power investigations in front of a customized vacuum chamber used to test the device. (Image credit: NRL/Jamie Hartman) 'Performing like a champ' While new artwork, economic plots and conceptual SPS thinking and visions flow, there's an in-space technology experiment already underway. On its latest mission, which launched in May 2020, the Space Force's robotic X-37B space plane is toting the Photovoltaic Radio-frequency Antenna Module Flight Experiment (PRAM-FX), a Naval Research Laboratory (NRL) investigation into transforming solar power into radio-frequency microwave energy. The focus of that X-37B investigation is not establishing an actual power-beaming link, but more on appraising the performance of sunlight-to-microwave conversion. "It is performing like a champ," said Paul Jaffe, an NRL electronics engineer working on power beaming and solar power satellites. "We are getting data regularly, and that data is exceeding our expectations," he told Space.com. PRAM-FX is principally made out of commercial parts, not "space-grade" hardware. "The fact that it is continuing to operate and give us positive results is quite encouraging," Jaffe said. Commercial parts are mass-produced, while many space-grade parts are one-offs. Solar power satellites, like those envisioned in high Earth orbit, would have thousands of elements made out of similar components being tested onboard the X-37B, Jaffe said. The US Space Force's secretive X-37B space plane: 10 surprising facts **Space-based solar power could help the UK achieve net-zero emissions by 2050** according to a leading British systems, engineering and technology company. (Image credit: Frazer-Nash Consultancy) Making the economics work There's much more work ahead, of course. "The big strike against space solar power has always been making the economics work. People who have looked at the idea seriously do understand that, from a physics standpoint, there is no reason you couldn't do it," Jaffe said. "With mass production of space hardware, and with the cost reduction of space access, it is more plausible that it could work," he added. "I would caution against excessive optimism … but also point out that things are changing. There are a lot of encouraging developments." SPS will assuredly be compared to a "levelized cost of energy" metric, Jaffe concluded. "There's just not enough data to come up with a levelized cost of energy basis for space solar power. It's premature. What you are seeing now is laying the foundation for that sort of evaluation." Clear, affordable path To that end, Mankins of Artemis Innovation Management Solutions has rolled out SPS-ALPHA ("Solar Power Satellite by means of Arbitrarily Large Phased Array"), a design he showcased at the 72nd International Astronautical Congress, which was held from Oct. 25 to Oct. 29 in Dubai, United Arab Emirates. Detailing a business model and step-by-step SSP roadmap, he feels the concept promises a clear, affordable path to deploying a critically needed new energy option. "**I believe you could have operational solar power satellites to scale within a decade,"** Mankins said. That possibility, combined with the fact that multiple nations are eying SSP as a promising power generation system of the future, begs a question: Is there a solar power satellite race afoot? It is close to that, Mankins said. "I think it has to be cooperation among friends and allies. But I think it's very likely to end up being competition with China. The longer we wait with regard to the urgency of policies on climate change, the more likely it is we're going to miss the boat." Mankins is a 26-year veteran of assessing SSP and the technologies required. "The moment has come," he said. "I think the right answer is really clear: We need to just go do it."

Key to solve climate change.

Katete 12-17, [Katete, Esthere. (December 17 2021) “Space-Based Solar Power: The Future Source of Energy?”https://www.greenmatch.co.uk/blog/2020/02/space-based-solar-power] Sachin

Space-based solar power **(SBSP**) involves collecting the sun’s energy in space, and then wirelessly transmitting it to Earth. There are several advantages to solar energy. Although expensive, it **is a** great source of clean energy that **has the capacity to provide more energy than the world consumes or is predicted to consume in the future**. A space-based solar power technological process includes using solar panels to collect solar energy in space with reflectors or inflatable mirrors that direct solar radiation onto solar panels, and then beaming it on Earth through a microwave or laser. The energy is then received on Earth via a microwave antenna (a rectenna). **According to the National Space Society,** space-based solar power **has the** potential to dwarf all the other sources of energy combined**. They argue that space-based solar power can provide large quantities of energy with very little negative environmental impact. It can also solve our current energy and greenhouse gas emissions problems.** The infographic below highlights information about space-based solar power, current related trends, and what different countries are doing in terms of research and funding. Current Global Energy Consumption and Trends **The world’s energy consumption is only growing.** According to a report by the University of Oxford’s Our World in Data, on the global primary energy consumption, the current world consumption is over 160,000 TWh annually. Solar energy contributes only 585 TWh. Although there is an increase in renewable energy solutions, investments, and usage, oil, coal, and gas still generate more than 80% of the global energy that is consumed - with solar energy generating less than 1%. Between 2004 and 2015, investments in renewable energy increased by 600% from £36.2 billion (US$46.7 billion) to £220.6 billion (US$284.8 billion). Current predictions indicate that the world population will reach 9.7 billion by 2050. With the increase in population, the world energy consumption is also predicted to grow by 50% by 2050. In addition, climate change impacts are accelerating. Although we generate a big percentage of the world energy from fossil fuels, fossil fuels contribute significantly to the increase of climate change. **Comparatively,** solar energy is the safest source of energy today - though it still only contributes a small percentage of the global energy production. The death rates from solar production are 1,230 times lower than coal, and it has one of the lowest CO2 emissions, at 5g CO2 eq per kWh. Why Space-Based Solar Power? Space-based solar power has several benefits; unlike solar panels on our roofs that can only generate electricity during the day, space-based solar power can generate continuous electricity, 24 hours a day, 99% of the year. This is because, unlike Earth, the space environment does not have night and day, and the satellites are in the Earth's shadow for only a maximum of 72 minutes per night. **Space-based solar panels can generate** 2,000 gigawatts of power constantly. This is **40 times more energy than a solar panel would generate on Earth annually**. This is also several folds higher than the efficiency of solar panels today. **What’s more, is that space-based** solar power would generate 0% greenhouse gas emissions unlike other alternatives **energy like nuclear, coal, oil, gas, and ethanol** The current source of energy that generates the lowest CO2 is nuclear power, which generates CO2 of 5g CO2 eq per kWh. **Space-based solar power** generates almost 0% hazardous waste to our environment **compared to nuclear power** Why Are We Not There Yet? While space-based solar power is an innovative concept, we are not able to fully launch a system into space yet. Launching a space-based solar system is very expensive. In fact, the cost is estimated to be about 100 times too high to compete with current utility costs. One of the causes of the high costs is the high cost of launching the panels to space, which is mostly due to the high mass per watt generated by the current solar panels. In other words, the solar panels are currently too heavy per watt generated to make it feasible. Currently, the cost of launching in space is

estimated to be £7,716 per kilogram - approximately £154 per watt. In comparison to the cost that homeowners pay today, which is approximately £2 per watt peak, the cost in space is extremely high to be competitive. In UK homes, the installation cost of solar panels can be as low as £1.5 per watt. Other reasons for high costs include the overall high transport costs to space. This is because transporting all other materials that are needed to space would require many space shuttle launches, and these space shuttles are currently not reusable. So, not only is the launch of solar panels themselves expensive, but the additional materials needing to be transported is also expensive. A lot of research and engineering is still ongoing to find the most feasible way to launch space-based solar panels and launch systems, at a lower cost. The environment out in space also has several hazards that could cause damage to the solar panels. These include space debris and extreme solar radiation, which could degrade the solar panels up to 8 times faster than panels installed on Earth. Finally, there is a potential of wasting large amounts of energy when transporting or during transmission from space to Earth. Therefore, scientists and engineers must continue their R&D efforts to ensure little to no energy is lost during the process. Current SBSP Projects and Progress The key players in SBSP include China, the US, and Japan, who have shown progress in terms of technology advancements, partnerships, and launch plans. China is already progressing to launch into space. The China Aerospace Science and Technology Corporation plans to launch small to medium solar satellites in the stratosphere that can harness energy in space between 2021 and 2025. China also plans to generate one megawatt of energy from space-based solar panels by 2030, and to be operating a commercially viable solar space station by 2050. In the US, there are ongoing partnerships and investments. For example, a $100 million partnership between Northrop Grumman and U.S. Air Force Research Laboratory has been established to provide advanced technology for SBSP. Also in the US, a $17.5 million collaboration between Northrop Grumman Corporation and Caltech was set up to develop the space solar power project called 'The Space Solar Power Initiative'. The initiative's goal was to develop scientific and technological innovations that would enable a space-based solar power system generate electricity at a cost comparable to current sources of electricity. There has been ongoing research and technological advancements. In the US, the development of the SPS-ALPHA Mark-II concept is underway. This, if successful, would enable construction of huge platforms in space that can remotely deliver tens of thousands of megawatts of electricity to Earth, using wireless power transmissions. This will also enable delivery of affordable power to Earth and on space missions. In addition, progress is being made to build reusable launch systems. Success in this will lower the cost of transport to space and overall cost of space-based solar power. An example is SpaceX, that is currently working on reusable launch vehicles that can be used for transport to space. In Japan, researchers successfully transmitted electric power wirelessly using microwaves. Researchers transformed 1.8 kW of electric power into microwaves and accurately transmitted it into a receiver that was 55 metres away. This was a technological advancement towards bringing SBSP closer to reality. Japan also made space-based solar systems part of its future space exploration vision. Future Outlook for SBSP Fossil fuels are finite and can eventually run out. According to predictions, oil and natural gas could run out in 50 years and coal production in 115 years. With ongoing research and investments, there is a high possibility that space-based solar power is the viable future of solar power. If the cost of space-based solar power can be lowered, it is likely to be a major source of sustainable energy that cannot diminish. Major players like China, who already have timelines of implementing the technology in space, may be able to provide some key learnings for future improvements in the technology.

Climate change causes extinction.

Specktor 19

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

The current climate crisis, they say, is larger and more complex than any humans have ever dealt with before. General climate **models** — like the one that the United Nations' Panel on Climate Change (IPCC) used in 2018 to predict that a global temperature increase of 3.6 degrees Fahrenheit (2 degrees Celsius) could put hundreds of millions of people at risk — **fail to account for** the **sheer complexity of Earth's many interlinked geological processes**; as such, they fail to adequately predict the scale of the potential consequences. The truth, the authors wrote, is probably far worse than any models can fathom. How the world ends What might an accurate worst-case picture of the planet's climate-addled future actually look like, then? The authors provide one particularly grim scenario that begins with world **governments** "politely **ignoring**" the advice of **scientists** and the will of the public to decarbonize the economy (finding alternative energy sources), resulting in a global temperature increase 5.4 F (3 C) by the year 2050. At this point, the world's **ice sheets vanish; brutal droughts kill** many of the trees in the Amazon rainforest (removing one of the world's largest carbon offsets); and the planet plunges into a feedback loop of ever-hotter, ever-deadlier conditions. "**Thirty-five percent of** the global **land** area, **and 55 percent of the global population, are subject to more than 20 days a year of lethal heat conditions**, beyond the threshold of human survivability," the authors hypothesized. Meanwhile, **droughts, floods and wildfires** regularly **ravage the land.** Nearly **one-third of the world's land surface turns to desert.** Entire **ecosystems collapse**, beginning with the **planet's coral reefs**, the **rainforest and the Arctic ice sheets.** The world's tropics are hit hardest by these new climate extremes, **destroying** the region's **agriculture** and **turning** more than **1 billion** people **into refugees.** This mass movement of refugees — coupled with **shrinking coastlines and** severe **drops in food and water** availability — begin to **stress the fabric of the world's largest nations**, including the United States. Armed conflicts over resources, perhaps **culminating in nuclear war, are likely**. The result, according to the new paper, is "outright chaos" and perhaps **"the end of** human global **civilization** as we know it."

Case

OV

Util hijacks the entire frameworks since they mention numerous times that we have to look at intuitive consequences in their justifications which means you can't just use intuitions you also have to use consequences to frame intuition.

If we show you that util is a better way to understand intuitions then we win the debate.

Truth testing is a bad model a] it's better to compare consequences since we get better clash advocacy and policy making skills b] not natural we evaluate consequences and collapses

Appropriation is good if it saves millions of lives and util outweighs since collective life outweighs individual agency.

1NC - AR Theory

No 1AR theory
A] 4-6-3 skew means they get more time to respond and they get to make new responses and extensions in the 2nr which kills fairness
B] Incentivizes baiting since they can read 10 shells then collapse to the one i undercover in the 2n and frontline it for 3 straight minutes
C] Cross can resolve theory concerns
D] Incentivizes reading theory for an easy win instead of focus on substantive engagement

1NC - T/L

1] On naturalistic fallacy - Pleasure and Pain are still objective truths that allow us to define goodness - Util just allows us to determine if something is good or bad.

2] Util Hijacks Intuition since they are consistent with util - your intuition is always going to try to make sure you maximize your please and minimize pain.

3] 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.

4] Can't weigh violations under your framework---- how the hell do we know what violation of intuition is worse

5] Actor Specificity- Your FW is inapplicable as a principle for action since policymakers can't rely on individual intents to evaluate morally pressing issues

6] Universalization DA - if everyone acted on intuition the world would suck because feeling and intuition are subject and humans are not perfect, if i feel like killing you then in the aff i could.

We solve parsimony - value pleasure prevent pain its a simple rule - LT parsimony since we never know what your intuition is you could have your mind telling you to do 2 things at once which leads to decision gridlock

7] On Theory voters - you can get critical thinking from any framework but the fact that the AC reads the AFC link turns the critical thinking standard

8] Non Unique no reason why intuitionism uniquely benefits small school any framework can be answered with analytics

9] This is ridiculous all frameworks create ground (thousands of DAs weighing between pleasure pain) (any phil, ks)

10] All framework collapse to pleasure and pain, it's just human biology

11] Intention based ethics are infinitely subjective and can't guide moral action since we never know what each person's intentions are - consequences are a consistent metric - sometimes things go differently than you intend

12 – Pleasure and pain *are* intrinsic value and disvalue – everything else *regresses* – robust neuroscience. - answers psychology claims since neuroscience is more precise than psychology

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Pleasure is not only one of the three primary reward functions but it also **defines reward.** As homeostasis explains the functions of only a limited number of rewards, the principal reason why particular stimuli, objects, events, situations, and activities are rewarding may be due to pleasure. This applies first of all to sex and to the primary homeostatic rewards of food and liquid and extends to money, taste, beauty, social encounters and nonmaterial, internally set, and intrinsic rewards. Pleasure, as the primary effect of rewards, drives the prime reward functions of learning, approach behavior, and decision making and provides the **basis for hedonic theories** of reward function. We are attracted by most rewards and exert intense efforts to obtain them, just because they are enjoyable [10].

Pleasure is a passive reaction that derives from the experience or prediction of reward and may lead to a long-lasting state of happiness. The word happiness is difficult to define. In fact, just obtaining physical pleasure may not be enough. One key to happiness involves a network of good friends. However, it is not obvious how the higher forms of satisfaction and pleasure are related to an ice cream cone, or to your team winning a sporting event. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure [14].

Pleasure as a hallmark of reward is sufficient for defining a reward, but it may not be necessary. A reward may generate positive learning and approach behavior simply because it contains substances that are essential for body function. When we are hungry, we may eat bad and unpleasant meals. A monkey who receives hundreds of small drops of water every morning in the laboratory is unlikely to feel a rush of pleasure every time it gets the 0.1 ml. Nevertheless, with these precautions in mind, we may define any stimulus, object, event, activity, or situation that has the potential to produce pleasure as a reward. In the context of reward deficiency or for disorders of addiction, homeostasis pursues pharmacological treatments: drugs to treat drug addiction, obesity, and other compulsive behaviors. The theory of allostasis suggests broader approaches - such as re-expanding the range of possible pleasures and providing opportunities to expend effort in their pursuit. [15]. It is noteworthy, the first animal studies eliciting approach behavior by electrical brain stimulation interpreted their findings as a discovery of the brain's pleasure centers [16] which were later partly associated with midbrain dopamine neurons [17–19] despite the notorious difficulties of identifying emotions in animals.

Evolutionary theories of pleasure: The love connection BO:D

Charles Darwin and other biological scientists that have examined the biological evolution and its basic principles found various mechanisms that steer behavior and biological development. Besides their theory on natural selection, it was particularly the sexual selection process that gained significance in the latter context over the last century, especially when it comes to the question of what makes us "what we are," i.e., human. However, the capacity to sexually select and evolve is not at all a human accomplishment alone or a sign of our uniqueness; yet, we humans, as it seems, are ingenious in fooling ourselves and others–when we are in love or desperately search for it.

It is well established that modern biological theory conjectures that **organisms are** the **result of evolutionary competition.** In fact, Richard Dawkins stresses gene survival and propagation as the basic mechanism of life [20]. Only genes that lead to the fittest phenotype will make it. It is noteworthy that the phenotype is selected based on behavior that maximizes gene propagation. To do so, the phenotype must survive and generate offspring, and be better at it than its competitors. Thus, the ultimate, distal function of rewards is to increase evolutionary fitness by ensuring the survival of the organism and reproduction. It is agreed that learning, approach, economic decisions, and positive emotions are the proximal functions through which phenotypes obtain other necessary nutrients for survival, mating, and care for offspring.

Behavioral reward functions have evolved to help individuals to survive and propagate their genes. Apparently, people need to live well and long enough to reproduce. Most would agree that homo-sapiens do so by ingesting the substances that make their bodies function properly. For this reason, foods and drinks are rewards. Additional rewards, including those used for economic exchanges, ensure sufficient palatable food and drink supply. Mating and gene propagation is supported by powerful sexual attraction. Additional properties, like body form, augment the chance to mate and nourish and defend offspring and are therefore also rewards. Care for offspring until they can reproduce themselves helps gene propagation and is rewarding; otherwise, many believe mating is useless. According to David E Comings, as any small edge will ultimately result in evolutionary advantage [21], additional reward mechanisms like novelty seeking and exploration widen the spectrum of available rewards and thus enhance the chance for survival, reproduction, and ultimate gene propagation. These functions may help us to obtain the benefits of distant rewards that are determined by our own interests and not immediately available in the environment. Thus the distal reward function in gene propagation and evolutionary fitness defines the proximal reward functions that we see in everyday behavior. That is why foods, drinks, mates, and offspring are rewarding.

There have been theories linking pleasure as a required component of health benefits salutogenesis, (salugenesis). In essence, under these terms, pleasure is described as a state or feeling of happiness and satisfaction resulting from an experience that one enjoys. Regarding pleasure, it is a double-edged sword, on the one hand, it promotes positive feelings (like mindfulness) and even better cognition, possibly through the release of dopamine [22]. But on the other hand, pleasure simultaneously encourages addiction and other negative behaviors, i.e., motivational toxicity. It is a complex neurobiological phenomenon, relying on reward circuitry or limbic activity. It is important to realize that through the "Brain Reward Cascade" (BRC) endorphin and endogenous morphinergic mechanisms may play a role [23]. While natural rewards are essential for survival and appetitive motivation leading to beneficial biological behaviors like eating, sex, and reproduction, crucial social interactions seem to further facilitate the positive effects exerted by pleasurable experiences. Indeed, experimentation with addictive drugs is capable of directly acting on reward pathways and causing deterioration of these systems promoting hypodopaminergia [24]. Most would agree that pleasurable activities can stimulate personal growth and may help to induce healthy behavioral changes, including stress management [25]. The work of Esch and Stefano [26] concerning the link between compassion and

love implicate the brain reward system, and pleasure induction suggests that social contact in general, i.e., love, attachment, and compassion, can be highly effective in stress reduction, survival, and overall health.

Understanding the role of neurotransmission and pleasurable states both positive and negative have been adequately studied over many decades [26–37], but comparative anatomical and neurobiological function between animals and homo sapiens appear to be required and seem to be in an infancy stage.

Finding happiness is different between apes and humans

As stated earlier in this expert opinion one key to happiness involves a network of good friends [38]. However, it is not entirely clear exactly how the higher forms of satisfaction and pleasure are related to a sugar rush, winning a sports event or even sky diving, all of which augment dopamine release at the reward brain site. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure.

Remarkably, there are pathways for ordinary liking and pleasure, which are limited in scope as described above in this commentary. However, there are **many brain regions**, often termed hot and cold spots, that significantly **modulate** (increase or decrease) our **pleasure or** even produce **the opposite** of pleasure— that is disgust and fear [39]. One specific region of the nucleus accumbens is organized like a computer keyboard, with particular stimulus triggers in rows— producing an increase and decrease of pleasure and disgust. Moreover, the cortex has unique roles in the cognitive evaluation of our feelings of pleasure [40]. Importantly, the interplay of these multiple triggers and the higher brain centers in the prefrontal cortex are very intricate and are just being uncovered.

Desire and reward centers

It is surprising that many different sources of pleasure activate the same circuits between the mesocorticolimbic regions (Figure 1). Reward and desire are two aspects pleasure induction and have a very widespread, large circuit. Some part of this circuit distinguishes between desire and dread. The so-called pleasure circuitry called “REWARD” involves a well-known dopamine pathway in the mesolimbic system that can influence both pleasure and motivation.

In simplest terms, the well-established mesolimbic system is a dopamine circuit for reward. It starts in the ventral tegmental area (VTA) of the midbrain and travels to the nucleus accumbens (Figure 2). It is the cornerstone target to all addictions. The VTA is encompassed with neurons using glutamate, GABA, and dopamine. The nucleus accumbens (NAc) is located within the ventral striatum and is divided into two sub-regions—the motor and limbic regions associated with its core and shell, respectively. The NAc has spiny neurons that receive dopamine from the VTA and glutamate (a dopamine driver) from the hippocampus, amygdala and medial prefrontal cortex. Subsequently, the NAc projects GABA signals to an area termed the ventral pallidum (VP). The region is a relay station in the limbic loop of the basal ganglia, critical for motivation, behavior, emotions and the “Feel Good” response. This defined system of the brain is involved in all addictions –substance, and non –substance related. In 1995, our laboratory coined the term “Reward Deficiency Syndrome” (RDS) to describe genetic and epigenetic induced hypodopaminergia in the “Brain Reward Cascade” that contribute to addiction and compulsive behaviors [3,6,41].

Furthermore, ordinary “liking” of something, or pure pleasure, is represented by small regions mainly in the limbic system (old reptilian part of the brain). These may be part of larger neural circuits. In Latin, hedus is the term for “sweet”; and in Greek, hodone is the term for “pleasure.” Thus, the word Hedonic is now referring to various subcomponents of pleasure: some associated with purely sensory and others with more complex emotions involving morals, aesthetics, and social interactions. The capacity to have pleasure is part of being healthy and may even extend life, especially if linked to optimism as a dopaminergic response [42].

Psychiatric illness often includes symptoms of an abnormal inability to experience pleasure, referred to as anhedonia**. A negative feeling state is called dysphoria, which can consist of many emotions such as pain**, depression, anxiety, fear, and disgust. Previously many scientists used animal research to uncover the complex mechanisms of pleasure, liking, motivation and even emotions like panic and fear, as discussed above [43]. However, as a significant amount of related research about the specific brain regions of pleasure/reward circuitry has been derived from invasive studies of animals, these cannot be directly compared with subjective states experienced by humans.

In an attempt to resolve the controversy regarding the causal contributions of mesolimbic dopamine systems to reward, we have previously evaluated the three-main competing explanatory categories: “liking,” “learning,” and “wanting” [3]. That is, dopamine may mediate (a) liking: the hedonic impact of reward, (b) learning: learned predictions about rewarding effects, or (c) wanting: the pursuit of rewards by attributing incentive salience to reward-related stimuli [44]. We have evaluated these hypotheses, especially as they relate to the RDS, and we find that the incentive salience or “wanting” hypothesis of dopaminergic functioning is supported by a majority of the scientific evidence. Various neuroimaging studies have shown that anticipated behaviors such as sex and gaming, delicious foods and drugs of abuse all affect brain regions

associated with reward networks, and may not be unidirectional. Drugs of abuse enhance dopamine signaling which sensitizes mesolimbic brain mechanisms that apparently evolved explicitly to attribute incentive salience to various rewards [45].

Addictive substances are voluntarily self-administered, and they enhance (directly or indirectly) dopaminergic synaptic function in the NAc. This activation of the brain reward networks (producing the ecstatic "high" that users seek). Although these circuits were initially thought to encode a set point of hedonic tone, it is now being considered to be far more complicated in function, also encoding attention, reward expectancy, disconfirmation of reward expectancy, and incentive motivation [46]. The argument about addiction as a disease may be confused with a predisposition to substance and nonsubstance rewards relative to the extreme effect of drugs of abuse on brain neurochemistry. The former sets up an individual to be at high risk through both genetic polymorphisms in reward genes as well as harmful epigenetic insult. Some Psychologists, even with all the data, still infer that addiction is not a disease [47]. Elevated stress levels, together with polymorphisms (genetic variations) of various dopaminergic genes and the genes related to other neurotransmitters (and their genetic variants), and may have an additive effect on vulnerability to various addictions [48]. In this regard, Vanyukov, et al. [48] suggested based on review that whereas the gateway hypothesis does not specify mechanistic connections between "stages," and does not extend to the risks for addictions the concept of common liability to addictions may be more parsimonious. The latter theory is grounded in genetic theory and supported by data identifying common sources of variation in the risk for specific addictions (e.g., RDS). This commonality has identifiable neurobiological substrate and plausible evolutionary explanations.

Over many years the controversy of dopamine involvement in especially "pleasure" has led to confusion concerning separating motivation from actual pleasure (wanting versus liking) [49]. We take the position that animal studies cannot provide real clinical information as described by self-reports in humans. As mentioned earlier and in the abstract, on November 23rd, 2017, evidence for our concerns was discovered [50]

In essence, although nonhuman primate brains are similar to our own, the disparity between other primates and those of human cognitive abilities tells us that surface similarity is not the whole story. Sousa et al. [50] small case found various differentially expressed genes, to associate with pleasure related systems. Furthermore, the dopaminergic interneurons located in the human neocortex were absent from the neocortex of nonhuman African apes. Such differences in neuronal transcriptional programs may underlie a variety of neurodevelopmental disorders.

In simpler terms, the system controls the production of dopamine, a chemical messenger that plays a significant role in pleasure and rewards. The senior author, Dr. Nenad Sestan from Yale, stated: "Humans have evolved a dopamine system that is different than the one in chimpanzees." This may explain why the behavior of humans is so unique from that of non-human primates, even though our brains are so surprisingly similar, Sestan said: "It might also shed light on why people are vulnerable to mental disorders such as autism (possibly even addiction)." Remarkably, this research finding emerged from an extensive, multicenter collaboration to compare the brains across several species. These researchers examined 247 specimens of neural tissue from six humans, five chimpanzees, and five macaque monkeys. Moreover, these investigators analyzed which genes were turned on or off in 16 regions of the brain. While the differences among species were subtle, **there was** a **remarkable contrast in** the **neocortices**, specifically in an area of the brain that is much more developed in humans than in chimpanzees. In fact, these researchers found that a gene called tyrosine hydroxylase (TH) for the enzyme, responsible for the production of dopamine, was expressed in the neocortex of humans, but not chimpanzees. As discussed earlier, dopamine is best known for its essential role within the brain's reward system; the very system that responds to everything from sex, to gambling, to food, and to addictive drugs. However, dopamine also assists in regulating emotional responses, memory, and movement. Notably, abnormal dopamine levels have been linked to disorders including Parkinson's, schizophrenia and spectrum disorders such as autism and addiction or RDS.

Nora Volkow, the director of NIDA, pointed out that one alluring possibility is that the neurotransmitter dopamine plays a substantial role in humans' ability to pursue various rewards that are perhaps months or even years away in the future. This same idea has been suggested by Dr. Robert Sapolsky, a professor of biology and neurology at Stanford University. Dr. Sapolsky cited evidence that dopamine levels rise dramatically in humans when we anticipate potential rewards that are uncertain and even far off in our futures, such as retirement or even the possible alterlife. This may explain what often motivates people to work for things that have no apparent short-term benefit [51]. In similar work, Volkow and Bale [52] proposed a model in which dopamine can favor NOW processes through phasic signaling in reward circuits or LATER processes through tonic signaling in control circuits. Specifically, they suggest that through its modulation of the orbitofrontal cortex, which processes salience attribution, dopamine also enables shilting from NOW to LATER, while its modulation of the insula, which processes interoceptive information, influences the probability of selecting NOW versus LATER actions based on an individual's physiological state. This

hypothesis further supports the concept that disruptions along these circuits contribute to diverse pathologies, including obesity and addiction or RDS.

Offense

Nonliving agents can’t think that game over space can’t have intuition since it isn’t a living object you can’t violate the intuition of outer space. But humans intuition is to make money and safe lives so the da wins under their offense