#### Governments must use util.

Goodin 95 Robert, 1995, Philosopher of Political Theory, Public Policy, and Applied Ethics. Utilitarianism as a Public Philosophy, Cambridge University Press, pg. 26-27

The great advantage of utilitarianism as a guide to public conduct is that it avoids gratuitous sacrifices, it ensures as best we are able to ensure in the uncertain world of public policy-making that policies are sensitive to people’s interests or desires or preferences. The great failing of more deontological theories, applied to those realms, is that they fixate upon duties done for the sake of duty rather than for the sake of any good that is done by doing one’s duty. Perhaps it is permissible (perhaps it is even proper) for private individuals in the course of their personal affairs to fetishize duties done for their own sake. It would be a mistake for public officials to do likewise, not least because it is impossible. The fixation on motives makes absolutely no sense in the public realm, and might make precious little sense in the private one even, as Chapter 3 shows. The reason public action is required at all arises from the inability of uncoordinated individual action to achieve certain morally desirable ends. Individuals are rightly excused from pursuing those ends. The inability is real; the excuses, perfectly valid. But libertarians are right in their diagnosis, wrong in their prescription. That is the message of Chapter 2. The same thing that makes those excuses valid at the individual level – the same thing that relieves individuals of responsibility – makes it morally incumbent upon individuals to organize themselves into collective units that are capable of acting where they as isolated individuals are not. When they organize themselves into these collective units, those collective deliberations inevitably take place under very different circumstances and their conclusions inevitably take very different forms. Individuals are morally required to operate in that collective manner, in certain crucial respects. But they are practically circumscribed in how they can operate, in their collective mode. And those special constraints characterizing the public sphere of decision-making give rise to the special circumstances that make utilitarianism peculiarly apt for public policy-making, in ways set out more fully in Chapter 4. Government house utilitarianism thus understood is, I would argue, a uniquely defensible public philosophy.

### 1NC – Util – Medium

**The standard is maximizing expected well-being. [To clarify, hedonistic act util]. Prefer –**

**1] Ethics is undergirded by desire – without it, we’d have never encountered goodness.**

**Sayre-McCord 01**

Geoffrey Sayre-McCord, Philosophy, University of North Carolina, Chapel Hill, "Mill's “Proof” Of The Principle of Utility: A More Than Half-Hearted Defense", Social Philosophy and Policy, 2001, accessed: 1 April 2020, https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/mills-proof-of-the-principle-of-utility-a-more-than-halfhearted-defense/FDBE07CBE08D4E17523930BF8C7BBC32, R.S.

When it comes to visibility, no less than desirability, Mill explicitly denies that a "proof" in the "ordinary acceptation of the term" can be offered.25 As he notes, "To be incapable of proof by reasoning is com mon to all first principles; to the first premises of our knowledge, as well as to those of our conduct."26 Nonetheless, support -- that is, evidence, though not proof -- for the first premises of our **knowledge** is **provided by** "our **senses, and** our internal **consciousness.**" Mill's suggestion is that, when it comes to the first principles of conduct, desire play the same epistemic role that the senses play, when it comes to the first principles of knowledge.

To understand this role, it is important to distinguish the fact that someone is sensing something from what is sensed, which is a distinction mirrored in the contrast bet ween the fact that someone is desiring something and what is desired. In the case of our senses, the evidence we have for our judgments concerning sensible qualities traces back to what is sensed, to the content of our sense-experience. Likewise, Mill is suggesting, in the case of value, the evidence we have for our judgments concerning value traces back to what is desired, to the content of our desires. Ultimately, the grounds we have for holding the principles we do must, he thinks, be traced back to our experience, to our senses and desires. Yet the evidence we have is not that we are sensing or desiring something but what it is that is sensed or desired.

When we are having sensations of red, when what we are looking at appears red to us, we have evidence (albeit overrideable and defeasible evidence) that the thing is red. Moreover, if things never looked red to us, we could never get evidence that things were red, and would indeed never have developed the concept of redness. Similarly, when we are desiring things, when what we are considering appears good to us, we have evidence (albeit overrideable and defeasible evidence) that the thing is good. Moreover, **if we never desired** things, **we could never get evidence** that **things were good, and** would indeed **never have developed** the concept of **value.**

Recall that desire, for Mill, like taste, touch, sight, and smell, is a "passive sensibility." All of these, he holds, provide us with both the content that makes thought possible and the evidence we have for the conclusions that thought leads us to embrace. "Desiring a thing" and "thinking of it as desirable (unless for the sake of its consequences)" are treated by Mill as one an d the same, just as seeing a thing as red and thinking of it as red are one and the same. Accordingly, a person who desires x is a person who ipso facto sees x as desirable. Desiring something, for Mill, is a matter of seeing it under the guise of the good. This means that it is important, in the context of Mill's argument, that one not think of desires as mere preferences or as just any sort of motive. They constitute, according to Mill, a distinctive subclass of our motivational states, and are distinguished (at least in part) by t heir evaluative content. Thus, Mill is neither assuming nor arguing that something is good because we desire it; rather, he is depending on our desiring it as establishing that we see it as good.

At the same time, while desiring something is a matter of seeing it as good, one could, on Mill's view, believe that something is good without desiring it, just as one can believe something is red without seeing it as red. While desire is supposed to be the fundamental source of our concept of, and evidence for, desirability, once the concept is in place there are contexts in which we will have reason to think it applies even when the corresponding sensible experience is lacking. Indeed, in Chapter IV, Mill is concerned not with generating a desire, but with justifying the belief that happiness is desirable, and the only thing desirable, as an end, and so concerned with defending the standard for determining what should be desired.

Mill's aim is to take what people already, and he thinks inevitably, see as desirable and argue that those views commit them to the value of the general happiness (whet her or not their desires follow the deliverances of t heir reason). Those who, like Mill, desire the general happiness already hold the view that the general happiness is desirable. They accept the claim that Mill is trying to defend. As Mill knows, however, there are many who do not have this desire -- many who desire only their own happiness, and some who even desire that others suffer. These are the people he sets out to persuade, along with others who are more generous and benevolent, but who nonetheless do not see happiness as desirable, and the only thin g desirable, as an end. Mill's argument is directed at convincing t hem all -- whether their desires follow or not -- that they have grounds for, and are in fact already com mitted to, regarding the happiness of others as valuable as an end.

Mill recognizes that whatever argument he might hope to offer will need to appeal to evaluative claims people already accept (since he takes to heart Hume's caution concerning inferring an 'ought' from an 'is'). The claim Mill thinks he can appeal to -- that one's own happiness is a good (i.e. desirable) -- is something licensed as available by people desiring their own happiness. Yet he is not supposing here that the fact that they desire their own happiness, or anything else, is proof that it is desirable, just as he would not suppose that the fact that someone sees something as red is proof that it is. Rather, he is supposing that if people desire their own happiness, or see something as red, one can rely on t hem having available, as a premise for further argument, the claim that their own happiness is desirable or that the thing is red (at least absent contrary evidence). As he puts it in the third paragraph, "If the end which the utilitarian doctrine proposes to itself were not, in theory and in practice, acknowledged to be an end nothing could ever convince any person that it was so."

Thus, in appealing to the analogy bet ween judgments of sensible qualities and judgments of value, Mill is not trading on an ambiguity, nor does his argument here involve identifying being desirable with being desired or assuming that "desirable" means "desired." He is instead relying consistently on an empiricist account of concepts and their application -- on a view according to which we have the concepts, evidence, and knowledge we do only thanks to our having experiences of a certain sort. In the absence of the relevant experiences, he holds (with other empiricists), we would not only lack the required evidence for our judgments, we would lack the capacity to make the judgments in the first place. **In** the **presence of** the relevant **experience**s, though, **we have** both the concepts and the required **evidence** -- "not only all the proof which the case admits of, but all which it is possible to require."

**2] Pleasure and pain *are* intrinsic value and disvalue – everything else *regresses* – robust neuroscience.**

**Blum et al. 18**

Kenneth Blum, 1Department of Psychiatry, Boonshoft School of Medicine, Dayton VA Medical Center, Wright State University, Dayton, OH, USA 2Department of Psychiatry, McKnight Brain Institute, University of Florida College of Medicine, Gainesville, FL, USA 3Department of Psychiatry and Behavioral Sciences, Keck Medicine University of Southern California, Los Angeles, CA, USA 4Division of Applied Clinical Research & Education, Dominion Diagnostics, LLC, North Kingstown, RI, USA 5Department of Precision Medicine, Geneus Health LLC, San Antonio, TX, USA 6Department of Addiction Research & Therapy, Nupathways Inc., Innsbrook, MO, USA 7Department of Clinical Neurology, Path Foundation, New York, NY, USA 8Division of Neuroscience-Based Addiction Therapy, The Shores Treatment & Recovery Center, Port Saint Lucie, FL, USA 9Institute of Psychology, Eötvös Loránd University, Budapest, Hungary 10Division of Addiction Research, Dominion Diagnostics, LLC. North Kingston, RI, USA 11Victory Nutrition International, Lederach, PA., USA 12National Human Genome Center at Howard University, Washington, DC., USA, Marjorie Gondré-Lewis, 12National Human Genome Center at Howard University, Washington, DC., USA 13Departments of Anatomy and Psychiatry, Howard University College of Medicine, Washington, DC US, Bruce Steinberg, 4Division of Applied Clinical Research & Education, Dominion Diagnostics, LLC, North Kingstown, RI, USA, Igor Elman, 15Department Psychiatry, Cooper University School of Medicine, Camden, NJ, USA, David Baron, 3Department of Psychiatry and Behavioral Sciences, Keck Medicine University of Southern California, Los Angeles, CA, USA, Edward J Modestino, 14Department of Psychology, Curry College, Milton, MA, USA, Rajendra D Badgaiyan, 15Department Psychiatry, Cooper University School of Medicine, Camden, NJ, USA, Mark S Gold 16Department of Psychiatry, Washington University, St. Louis, MO, USA, “Our evolved unique pleasure circuit makes humans different from apes: Reconsideration of data derived from animal studies”, U.S. Department of Veterans Affairs, 28 February 2018, accessed: 19 August 2020, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6446569/>, R.S.

**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.

**3] No act omission distinction – outweighs on actor specificity because different actors have different obligations.**

**Shwartz 19** Schwartz, Gregory. (2019). THE ETHICS OF OMISSION. Think, 18(51), 117–121. doi:10.1017/s1477175618000404

A trolley worker in Victoria London is near the tracks when he sees a runaway trolley barrelling down. On its current path, it will kill three people tied to the tracks. Seeing a lever, the worker can deviate the trolley’s path to one where only one person is tied down. The worker must make a decision, to kill a person or to let three people die. This thought experiment is a classic opener to the field of Normative Ethics, which focuses on determining the morality of decisions. This is because the trolley problem highlights the difference between the two main ethical theories, Deontology and Utilitarianism, which are best known in the form championed by Immanuel Kant and John Stuart Mill, respectively. Kant’s Deontology, which focuses on inviolable, categorical rules, argues against pulling the lever because killing is always wrong. Under this theory, the three people who would die do so as a result of the worker’s omission and are consequently not the worker’s fault. However, if the worker pulls the lever then that one person’s death would have been the worker’s fault because that death was a direct result of the worker’s action.Alternatively, Mill’s Utilitarianism, which focuses on maximizing good, argues that the worker should pull the lever so that one person dies instead of three. Under this theory, each life is regarded as equal regardless of whether it is ended by act or omission. Thus, the validity of Deontology is contingent on there being an Act–Omission Distinction. If the Act–Omission Distinction doesn’t exist, then there would be no difference between killing one person and letting one person die, meaning that Deontology achieves nothing in the Trolley problem except three times more death than Utilitarianism. This Act–Omission Distinction, whether having the power to act is the moral equivalent of acting, was first assimilated into popular culture in 1962 when comic writer Stan Lee wrote that ‘with great power comes great responsibility’. In the comic, Spider-man learns this lesson when a burglar, whom Spider-man chose not to stop earlier that day, kills his Uncle Ben. Afterwards, Spider-man feels that he killed his Uncle Ben by refusing to act, and the fact that he killed Uncle Ben by omission brings Spider-man no solace. This sounds plausible. But suppose that Spider-man had not received his powers by chance. Rather, the citizens of New York held an election to appoint their protector. After receiving the same power as the randomly selected Spiderman, the Elected Spider-man chooses to let the burglar escape. It seems that this Elected Spider-man would be more blameworthy for omitting to stop a burglar than the randomly selected Spider-man, suggesting that power alone is not a direct contributor to responsibility. Additionally, suppose that someone is driving a car when a pedestrian appears in front of her. Failure to hit the brakes would be an omission; however, it seems odd not to hold the driver accountable for hitting the pedestrian. This Schwartz The Ethics of Omission † 118 https://doi.org/10.1017/S1477175618000404 21 Feb 2019 at 13:32:32, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. Downloaded from https://www.cambridge.org/core. Eugene McDermott Library, University of Texas at Dallas, on is where intuition seems to contradict itself, as in the Elected Spider-man and Crashing Car scenarios the omitter seems more culpable than the randomly selected Spider-man, despite committing the same omission; suggesting that there is something wrong with Spider-man’s plausible-sounding argument after all. Normative Ethics tends to be abstract and difficult to conceptualize, so an easier way to explore this conflict further is by examining the application of these moral concepts in the real world. This application of Normative Ethics is commonly known as a separate field, Applied Ethics. One area of application for the Act–Omission Distinction is Law, where it is referred to as the Actus Reus–Omission Distinction. In this, ‘Actus Reus’ refers to a physical action, opposed to ‘Mens Rea’, or mental action. Legally, Actus Reus does not equate to Omission except in three types of situations. The first situation is when the defendant had assumed responsibility for the care of dependents. This was seen in R v Stone & Dobinson, when Stone and Dobinson had agreed to care for Stone’s anorexic sister. They were convicted of manslaughter because they had assumed responsibility for her. The second situation is when the defendant has created the danger. This solves the Crashing Car dilemma. Despite not hitting the brakes constituting an omission, the driver is still responsible for stopping because the driver is the one who caused the situation in the first place. The third is when the defendant is required under contract to act. Should a bodyguard agree to protect someone, then by omitting to do so that bodyguard may be held legally culpable. Having secured this understanding of the Actus Reus– Omission Distinction in Applied Ethics, its implications can be translated back over to Normative Ethics. However, while deriving the underlying, driving moral concepts from rules, it is important to note situational differences. Law, for example, is also bound by governmental constraints, Think Spring 2019 † 119 https://doi.org/10.1017/S1477175618000404 21 Feb 2019 at 13:32:32, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. Downloaded from https://www.cambridge.org/core. Eugene McDermott Library, University of Texas at Dallas, on whereas the goal of this article is to establish a more universal ideal rather than something to be enforced by a specific actor. This becomes relevant as universal ideals can call upon someone to be a Good Samaritan, someone who goes out of their way, at some cost to themselves, to help those in need. However, it would be highly coercive should a government demand that people help others at a cost to themselves. Now peering beyond these actor-related constraints to find the underlying ethic, it is apparent that omission doesn’t default to omission except in the three scenarios described above, so the question is what makes those circumstances special. One common trait is that each omission was preceded by an act. Before Stone and Dobinson’s omission to care for Stone’s sister, there came the act of accepting responsibility for her. Before the omission to hit the brakes the driver had to take the action of pressing the accelerator. Before the bodyguard’s omission to protect his client, there came the act of accepting to protect the client. However, the issue with equating omissions preceded by an act with acts is that every omission is preceded by an act. Since birth, people take actions and those actions determine where and when they are, meaning that every time a person is in a position to engage in omission their presence there can be traced back to an action. Thus, it becomes necessary to look at the second common trait in the three scenarios, that there is a connection between the victim and the omitter. This connection can be contractual, such as with the bodyguard, it could be verbal, such as with Stone and Dobinson, or it could be physical, such as with the driver, but there must be a connection. So Spider-man’s great power doesn’t come with great responsibility at the time of Uncle Ben’s death as there was no connection between Spider-man and the burglar that he let escape. It was only afterwards, when Spider-man made a commitment to protect New York, that he became obligated to help when he is able. Thus, should the exact scenario occur, now that Spider-man has declared himself Schwartz The Ethics of Omission † 120 https://doi.org/10.1017/S1477175618000404 21 Feb 2019 at 13:32:32, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. Downloaded from https://www.cambridge.org/core. Eugene McDermott Library, University of Texas at Dallas, on New York’s protector he would be morally responsible for omitting to stop the burglar. This interpretation of the Act–Omission Distinction does not absolve groups such as the government from the obligation to act. Just like the Elected Spider-Man, governments only have great power for the purpose of aiding their citizens. Thus, when policymakers (or elected spider-men) accept their position, they accept responsibility to use that power for the public’s benefit. This means that they are responsible for their omissions to do so. Great responsibility doesn’t inherently come with great power. But when power allocation is purposeful, great power is given for a great purpose. Whether this takes the form of being a caretaker, policymaker, or elected spiderman, accepting that power means accepting the responsibility to fulfil that purpose. Spider-man’s premise is an easy one to accept, because power comes with responsibility so often that it’s hard not to correlate the two. But it is important to recognize that power doesn’t spawn responsibility. Rather, power and responsibility come from the same source: consent. Ultimately, the root of responsibility is consent.

**4] Weighability – only consequentialism can explain the ethical difference in breaking a promise to take someone to the hospital and breaking a promise to take someone to lunch**

**A] Resolvability – there’s no way to weigh between competing offense under a deontological fw which means their fw can’t guide action**

**B] Intuitions – they’re a necessary side constraint on all ethics – if a very well justified, logical theory concluded "rape good” you wouldn’t say “huh I guess rape is good” you would abandon it**

**5] Tradeoffs -- governments are forced to decide between tradeoffs ie welfare for the rich and welfare for the poor which means they’re forced to aggregate – any nonconsequential framework can’t decide where to allocate resources or which promise to keep in the instance of conflicting promises**

**6] Preserving life is a pre-requisite to the ideal conditions their theory assumes -- all value stems from experienced wellbeing.**

**7] Reject mind dependent ethics –**

**A] If morality doesn’t exist outside of how humans cohere of it, it collapses to moral relativism, which is repugnant cuz it denies objective moral truth**

**B] Governments aren’t individual people which means they don’t have minds or intents – outweighs on actor specificity**

**8] Only moral naturalism can explain the influence of moral facts on the physical world – ethics must be understood a posteriori.**

**Papineau** David [Professor of Philosophy King's College London], First published Thu Feb 22, 2007; substantive revision Tue Mar 31, 2020 https://plato.stanford.edu/entries/naturalism/#MorFac

Moore took this argument to show that moral facts constitute a distinct species of non-natural fact. However, any such non-naturalist view of morality faces immediate difficulties, deriving ultimately from the kind of causal closure thesis discussed above. If all physical effects are due to a limited range of physically-grounded natural causes, and if moral facts lie outside this range, then it follow that moral facts can never make any difference to what happens in the physical world (Harman 1986). At first sight this may seem tolerable (perhaps moral facts indeed don’t have any physical effects). But it has awkward epistemological consequences. For beings like us, knowledge of the spatiotemporal world is mediated by physical processes involving our sense organs and cognitive systems. If moral facts cannot influence the physical world, then it is hard to see how we can have any knowledge of them. The traditional non-naturalist answer to this problem is to posit a non-natural faculty of “moral intuition” that gives us some kind of direct access to the moral realm (as explained in Ridge 2014: Section 3). However, causal closure once more makes it difficult to make good sense of this suggestion. Presumably at some point the posited intuitive faculty will need to make a causal difference in the physical world (by affecting what people say and do, for example). And at this point the causal closure argument will bite once more, to show that a non-natural intuitive faculty would implausibly imply that some of our actions are strongly overdetermined by two metaphysically independent antecedents. Moral non-naturalism has had something of a revival in recent years, with defenders including Russ Shaffer-Landau (2003), Ralph Wedgwood (2007), Derek Parfit (2011) and David Enoch (2011). Still, the challenge of accounting for our access to non-natural moral facts remains, and it is debatable whether any of these writers has found a satisfactory alternative to a causally problematic faculty of intuition. Perhaps the most developed suggestion is Enoch’s (2011) appeal to the indispensability of non-natural moral facts to moral reasoning, a line of argument that is analogous to Hilary Putnam’s case for non-natural mathematical objects, to be discussed in the next section below. But Enoch’s appeal arguably faces many of the same general objections as Putnam’s argument, as well as objections specific to the moral realm (see Leng 2016). In light of the difficulties facing moral non-naturalism, most contemporary moral philosophers opt instead for some species of naturalist view. We can divide the naturalist options here into two broad categories: irrealist and realist. Irrealist moral naturalists aim to account for moral discourse by offering naturalist accounts of the social and linguistic and practices that govern it, but without supposing that moral utterances report on moral facts with a substantial independent existence (Joyce 2015). By contrast, naturalist moral realists agree with moral non-naturalists that substantial moral facts exist, but seek to locate them in the natural realm rather than in some sui generis non-natural realm (Lenman 2014). Both these broad categories have further sub-divisions. Among the irrealists, we can distinguish explicitly non-cognitivist views like emotivism and prescriptivism which deny that moral judgements express beliefs (Hare 1952, Blackburn 1993, Gibbard 2003) from cognitivist views that accept that moral judgements do express beliefs but deny a substantial reality to the putative facts to which they answer; and among the latter cognitivist views we can distinguish error-theoretic fictionalist options which view moral judgements as simply false (Mackie 1977, Kalderon 2005) from projectivist options which hold that moral discourse is sufficiently disciplined for its judgements to qualify for a species of truth even though they do not report on independently existing causally significant facts (Wright 1992, Price 2011). Naturalist moral realism also comes in different varieties. In recent debates two versions have figured prominently; “Cornell realism”, which includes moral facts among the causally significant facts but resists their type-reducibility to non-moral facts (Sturgeon 1985, Boyd 1988), and “moral functionalism” which is happy to equate moral facts with straightforwardly descriptive facts (Jackson 1998). Any kind of moral naturalist realist needs to reject Moore’s open question argument. There are two alternatives here. One is to insist that Moore’s posited openness is relatively superficial, and that there is no principled barrier to inferring moral facts a priori from the non-moral natural facts, even if such inferences will sometimes require a significant amount of information and reflection. The other is to argue that the constitution of moral facts by non-moral natural facts is an a posteriori matter, akin to the relation between water and H2O, and that therefore Moore’s openness only points to a conceptual gap, not a metaphysical one (Ridge 2014: Section 2).

**9] Only naturalism can explain supervenience and resolve evolutionary debunking arguments.**

**Lutz** Matthew Lutz, “Moral Naturalism”, First published Thu Jun 1, 2006; substantive revision Wed May 30, 2018, <https://plato.stanford.edu/entries/naturalism-moral/#WhyMoraNatu>

The first argument against normative non-naturalism concerns normative supervenience. The normative supervenes on the natural; in all metaphysically possible worlds in which the natural facts are the same as they are in the actual world, the moral facts are the same as well. This claim has been called the “least controversial thesis in metaethics” (Rosen forthcoming); it is very widely accepted. But it is also a striking fact that stands in need of some explanation. For naturalists, such an explanation is easy to provide: the moral facts just are natural facts, so when we consider worlds that are naturally the same as the actual world, we will ipso facto be considering worlds that are morally the same as the actual world. But for the non-naturalist, no such explanation seems available. In fact, it seems to be in principle impossible for a non-naturalist to explain how the moral supervenes on the natural. And if the non-naturalist can offer no explanation of this phenomenon that demands explanation, this is a heavy mark against non-naturalism (McPherson 2012). It is highly controversial whether this argument succeeds (for discussion, see McPherson (2012), Enoch (2011, Ch. 6), Wielenberg (2014, Ch. 1), Leary 2017, Väyrynen 2017, Rosen forthcoming,). But if it does succeed, then it provides a good reason to think that moral properties, if they exist, must be natural properties. The second argument against moral non-naturalism concerns moral epistemology. According to evolutionary debunking arguments, our moral beliefs are products of evolution, and this evolutionary etiology of our moral beliefs serves to undermine them. Exactly why evolution debunks our moral beliefs is a matter of substantial controversy, and the debunking argument has been interpreted in a number of different ways (Vavova 2015). Sharon Street, whose statement of the evolutionary debunking argument has been highly influential, holds that debunking arguments make a problem for all versions of moral realism—her paper is entitled “A Darwinian Dilemma for Realist Theories of Value.” But according to another popular line of argument, these debunking arguments are only problems for moral non-naturalism. The fundamental worry is that our moral beliefs are the product of evolutionary facts rather than moral facts. If this is so, this would serve to debunk our moral beliefs, either because it is a necessary condition on justified belief that you take your beliefs to be explained by the facts in question (Joyce 2006, Ch. 6; Bedke 2009; Lutz forthcoming) or else because the non-naturalist is left with no way to explain the reliability of our moral beliefs (Enoch 2009, Schechter 2017). But if moral naturalism is true, the realist needn’t grant the skeptic’s premise that our moral beliefs are the product of evolutionary facts rather than moral facts. If moral facts are natural, then we needn’t see moral facts as being contrary to natural, evolutionary facts. The moral facts might be among these evolutionary facts that explain our moral beliefs. If, for instance, to be good just is to be conducive to social cooperation, then an evolutionary account that says that we judge things to be good only when they are conducive to social cooperation would not debunk any of our beliefs about goodness. This account would, instead, provide a deep vindication of those beliefs (Copp 2008). It is open to naturalists to say that the moral facts are wholly or partly responsible for us having the moral beliefs that we have. This allows them to address any number of different epistemic objections that the moral non-naturalist seems ill-equipped to answer. If these objections do succeed against only the non-naturalist, that’s a good reason to think that moral properties, if they exist, must be natural properties.

## \*\*1NC Tools\*\*

### 1NC - Generic

#### The US government is perfectly positioned to focus on space governance and let private entities develop tech – this avoids bilateral or unilateral missions that increase the chance for conflict and space weaponization while creating effective multilateral agreements that spill over

Rosenberg and Marber 21 (Mark Y. - CEO of Geoquant and an adjunct professor at Columbia University’s School of International and Public Affairs, Peter - teaches at Harvard University and is a senior portfolio manager at Aperture Investors, 2/22, “America Needs a Supercharged Space Program,” [accessed 9/25/21], <https://foreignpolicy.com/2021/02/22/biden-space-force-race-policy-rockets-china/>)

In 2015, the U.S. government granted U.S. citizens the right to own any materials they extract in space, blowing open the door for civilian space business. In 2018, China launched a reconnaissance rover on the moon’s far side that’s been gathering data for more than 18 months now. In late 2019, then-President Donald Trump launched the formation of the U.S. Space Force as part of the military, while early 2020 saw the National Aeronautics and Space Administration (NASA) sign a contract with Axiom Space to build the first commercial space station. And in October 2020, the United States led the signing of the Artemis Accords, a set of bilateral agreements on space with Australia, Canada, Italy, Japan, Luxembourg, Italy, the United Kingdom, and the United Arab Emirates, which deliberately skirted the United Nations and did not include space rivals such as China and Russia. (Ukraine and Brazil were later added to the accords.) Although this pact claims to affirm the Outer Space Treaty, it actually increases the potential for conflict by expanding the interpretation of commercial space law while drawing hard geopolitical borders. Without Russia and especially China on board, much of the world will see the Artemis Accords as the informal rulebook of a cliquish club rather than a true multilateral agreement. Meanwhile, a new space race is gathering stream: In addition to this year’s unmanned missions to Mars, both the United States and China are planning moon landings later this decade. The Biden administration must prioritize a more multilateral approach to space governance than what was taken under Trump. Just like on Earth, a lack of international standards in space will likely lead to chaotic, wasteful competition. A 2011 U.S. law blocking NASA from cooperating with Chinese agencies has already shut China out of the U.S.-Russian International Space Station, prompting the Chinese to start building their own while partnering with Russia on a lunar research station. Revising this law would be a good place for the Biden administration to start. Cooperating with China in space might be a sensible hedge against growing conflict on Earth. Unregulated space activity could create a myriad of problems from accidentally or intentionally blocked data transmission to orbital pollution from too many space objects. Indeed, U.S. companies are currently the worst offenders, highlighting the need for more targeted regulation. Just a few uncontrolled collisions could generate enough debris to render near-Earth space unusable. And of course, no one wants to see space weaponized with extremely expensive, escalating arms races. Given private U.S. companies’ increasingly aggressive push to expand space exploration, the U.S. government is in a position to structure a more effective extraterrestrial regulatory regime. Renewed U.S. leadership founded on rebuilt space capabilities will be key to any hope for multilateral space cooperation. A more dedicated focus on space governance and a more aggressive approach to exploration can be the underpinnings of a future “New Space Deal.” A supercharged space program can help build entire new industries, create new jobs, green the economy, turbocharge next-generation communications, and expand the frontiers of science and technology. By uniting Americans behind a common purpose, it could even help mend the country’s frayed democracy. It would also reestablish Washington’s leadership in the fight against climate change and for a stronger multilateral system. Who else but the United States could even contemplate such a bold plan?

#### Non-state actors in space are conflict dampeners – they avoid geopolitical tension and have financial incentives to keep conflict low

Frankowski 17 (Pawel, Assistant Professor at the Faculty of National Security. His current research interests include space policy, labour standards in free trade agreements, and theories of international relations, Jagiellonian University in Kakow, “OUTER SPACE AND PRIVATE COMPANIES CONSEQUENCES FOR GLOBAL SECURITY”, <https://doi.org/10.12797/Politeja.14.2017.50.06>)

In the terms of privatization and space security, space remains relatively untapped, but commercial and military benefits from space exploration/exploitation could even lead to ‘privatization of space’. Such privatization will result from growing pressure on spacefaring countries to defect from cooperation, since is less viable with good number of multiple actors who entered the space.36 However, space policy and space research are characterized by very high costs, which are rather impossible to bear by private companies, limited by economic calculation. As pointed out earlier, under-investment in technological development by private companies it is related to the fact that these actors are not focused on profits of a social nature, such as improving the quality of life of the recipient of the product.37 This makes some technology, potentially beneficial to society, not developed or introduced into use, because the profit margin is too small to make this viable for commercial players. To conclude, privatization of space security can develop in unexpected ways, but in today’s space environment private actors would rather play the role of security regulators than security providers. When investment in space technologies is less profitable than other areas of economy, private actors would focus on soft law and conflict prevention in space, and new private initiatives will appear. For example, apart from important space companies, as SpaceX or Blue Origin active in outer space, other private actors as Secure World Foundation (SWF), who focus on space sustainability, will play more important role in crafting international guidelines for space activities.38 This path the way for future solutions and projects, as cleaning the space debris, extracting resources from asteroids and planetoids, refuelling satellites, providing payload capabilities for governmental entities on market-based logic, will be based on activity non-state actors, providing soft law and regulatory solutions, where space faring states are unable to find any compromise. Therefore private companies will be in fact global (or space) regulators, as part of UNCOPUS, being involved in space activities.39 The last argument for private involvement in space security comes from an approach based on common good and resilience of space assets, emphasized by the Project Ploughshares, as an important part of space security. As of 2017 there are more than 700,000 man-made objects on the Earth’s orbit bigger than 1 cm, while 17,000 of them are bigger than 10 cm.40 Some of them are traced by SSA systems, both American and European, but these systems are public-military owned, and private operators are not granted any access to this data. Any collision of space object with space debris, even with small particles, might result in a chain reaction, called Kessler’s syndrome, and not only private but public, and military assets will be destroyed or impaired. In such conditions, a reluctant cooperation between the public and private sector, and unwillingness to share vulnerable data by public actors seem to confirm that private space activity is more than necessary. This is an apparent case when logic of mistrust between state powers must be overcome by private actors, perhaps by suggesting common preferences for debris mitigation, and space situational awareness. In the case of space debris, Space Data Association, an initiative supported by private sector, with its main aim to enhance data sharing between commercial satellite operators, could be an example of nascent public good provided by private actors for the sake of global security.

#### Space weaponization and arms racing ensure space war goes nuclear – only strong private competition can check conflict

Hitchens ’17 (Theresa Hitchens, Theresa Hitchens is Senior Research Scholar at the Center for International and Security Studies at Maryland, Prior to joining CISSM, Hitchens was the director of the United Nations Institute for Disarmament Research (UNIDIR) in Geneva from 2009 through 2014. Among her activities and accomplishments at UNIDIR, Hitchens served as a consultant to the U.N. Group of Governmental Experts on Transparency and Confidence Building Measures in Outer Space Activities, provided expert advice to the Conference on Disarmament regarding the prevention of an arms race in outer space (PAROS), and launched UNIDIR's annual conference on cyber security, From 2001 to 2008, Hitchens worked at the Center for Defense Information, where she served as Director, and headed the center’s Space Security Project, setting the strategic direction of the center and conducting research on space policy and other international security issues, “Space weapon technology and policy”, School of Public Policy University of Maryland, <https://aip.scitation.org/doi/pdf/10.1063/1.5009221?class=pdf>, November 2017)

Abstract. The military use of space, including in support of nuclear weapons infrastructure, has greatly increased over the past 30 years. In the current era, **rising geopolitical tensions between** the United States and Russia and China **have led to assumptions** in all three major space powers **that warfighting in space now is inevitable, and possible because of rapid technological advancements**. New capabilities for disrupting and destroying satellites include radio-frequency jamming, the use of lasers, maneuverable space objects and more capable direct-ascent anti-satellite weapons. **This situation, however, threatens international security and stability among nuclear powers. There is a continuing and necessary role for diplomacy, especially the establishment of normative rules of behavior, to reduce risks of misperceptions and crisis escalation, including** up to the **use of nuclear weapons**. U**.S. policy and strategy should seek a balance between traditional military approaches to protecting its space assets and diplomatic tools to create a more secure space environment.** I. INTRODUCTION Outer space is recognized by all nations as “the province of mankind” not subject to national boundaries or appropriation via both treaty – especially the 1967 Outer Space Treaty1 – and by the practice of nation states. Since the dawn of the space age, the use of satellites has become integral to the global economy, including providing communications, weather services, mapping, precision timing and navigation services for shipping, secure crossborder banking, and Internet connectivity. Every state has both an interest in making use of space, and reason to deal with its use by other states, because **the activities in space by one actor have the potential to impact all others**, for good or for bad. In addressing international and national security, and nuclear security in particular, the space environment has played a role of great importance from almost the beginning of the nuclear age. The first satellites launched by the Soviet Union and the United States were oriented toward seeking information on what was transpiring in areas controlled by the other, and to verify bilateral arms control agreements. While in short order space systems also were integrated to the offensive uses of long-range delivery systems by providing photographic information about potential targets, strategic space systems were during the Cold War widely viewed as stabilizing the Superpower nuclear competition. The use of space for military purposes has continued into the present era, with increasing capabilities to take advantage of large segments of the electromagnetic spectrum for acquiring intelligence, communicating globally, and generally supporting ways of using nuclear weapons both for deterrence, and, should deterrence fail, use of those weapons against an adversary. Most of the nuclear weapon possessing states operate satellites for these purposes. Perhaps as importantly, space systems over the last two decades have become integral to the tactical warfighting ability of many modern states – a situation that has complicated the status of space systems as strategically stabilizing. Indeed, the growing use of space by many countries to achieve victory on the battlefield has increased both the vulnerability of militaries to attacks on their space systems and has, at the same time, increased their value as potential targets in a war. Over the past 50 years, the Soviet Union, the United States, and China have carried out experiments in or aimed at the outer space environment – mostly the area close to the atmosphere in Low Earth Orbit (LEO) – that show the capability to destroy a satellite, or to disrupt its functions. The specter of space warfare for many years has, among other negative consequences, raised concerns that a state’s nuclear retaliatory capability could be compromised. This concern also applies more generally, of course, to an ability to disrupt communications functions for other military, or civilian, purposes. In the 1980s, there was a period when the United States, and perhaps others, explored whether systems based in space could be used to destroy an adversary’s intercontinental ballistic missiles, or their payloads. The so-called Star Wars program under the Reagan Administration envisioned the deployment of a system of satellites that would seek to destroy the missiles/warheads launched at the United States. One technology explored envisioned detonating a nuclear explosive to generate a beam of x-rays that would put out of commission the adversary’s warhead. Thus far, such technologies have not succeeded in playing a role in the nuclear-weapon situation globally. However, the U.S. descendant of the Star Wars program – currently limited to conventionally equipped, ground- and sea-based missile defense interceptors with limited capability against a full-blown nuclear attack – continues to stress nuclear deterrence and stability between the United States and Russia, as well as China, which maintains a much smaller nuclear arsenal than the Cold War adversaries. However, recent missile experiments by China have demonstrated the vulnerability of the geosynchronous equatorial orbit (GEO), where many hundreds of satellites are “parked” carrying out communications and other functions, including nuclear weapons support systems and spy satellites. II. INCREASED THREATS INVOLVING OUTER SPACE Since the first satellites were launched in the 1950s by the Soviet Union and then the United States, the Russian Federation, the United States, China, India, Japan, and other states have, without much coordination, launched so many satellites into space into various orbits and at various altitudes that there is currently a strong risk of both congestion and competition. There is no global regime for regulating outer space activities. The Outer Space Treaty of 1967, to which all the launching states, and most others, are party2 mandates that outer space be used solely for peaceful purposes, and prohibits the stationing of nuclear or other weapons of mass destruction in that environment. (The Treaty does not prohibit the transit of nuclear weapons, e.g. as a payload on a submarine-launched ballistic missile, through outer space; furthermore under common law practice, defensive military activities are tolerated as compliant with “peaceful purposes.”) The Outer Space Treaty, however, makes it clear that states are responsible for their own space activities, and compliance with international law. And while there are a number of other spacerelated treaties, UN principles and voluntary agreements managed by various UN and multilateral bodies, a nation’s activities in space are largely regulated by that nation alone. There is no international legal requirement for any one state to coordinate its satellite launches or maneuvers with others. Environmental Threats: Crowding and Debris Some 1,500 operational satellites are now in orbit, owned by more than 80 states or other entities. These states and entities have varying levels both of proficiency and of knowledge of the established laws and rules affecting space. In the radio frequency band of the electromagnetic spectrum, interference is rising, especially in the GEO regime. Some of this interference is deliberate, undertaken for political purposes, despite the fact that deliberate interference is one of the few legally binding restraints in the international space arena3 . The evolution in satellite technology has led to the wider use of smaller satellites, including so-called “Cubesats,” that can be deployed in constellations, especially in LEO. The number of operational satellites is expected to rise to many thousands within the decade. LEO, in particular, is becoming incredibly crowded with satellites, making tracking of on-orbit objects extremely difficult. Furthermore, many small satellites have no ability to maneuver to avoid collisions with other satellites and space debris. The half-century of using space has resulted, from the breakup of satellites and other activities, in a considerable amount of on-orbit debris – including satellites no longer in use, parts of satellites that have broken up, launcher stages, nuts and bolts, and debris from the deliberate destruction of satellites. The United States and others track some 23,000 orbiting pieces with a diameter of greater than 10 cm. This debris is especially dangerous if a satellite or transiting vehicle collides with a piece, since the closing velocity of such a collision on-orbit is very high – some 7.5 kilometers per second (faster than a bullet) in LEO. Worse yet, even very small debris, most of which cannot be detected much less tracked, can destroy an operational satellite; it is estimated that some 500,000 to one million pieces of debris smaller than 10 centimeters exist on orbit. **It is widely agreed that new international measures to better coordinate space activities are required to ensure that the space environment is sustained**. In 2007, the United Nations Committee for the Peaceful Uses of Outer Space (COPUOS) in Vienna, Austria, agreed on a set of guidelines for the mitigation of space debris, which are slowly being implemented by many space-faring states. It may be that such measures will eventually require removal of debris from orbit, as the decay of debris from space into the atmosphere where it burns up (or falls on Earth) is a very long-term prospect, taking as much as 25 years in LEO. Sadly, the lifetime of debris in GEO, like diamonds, is practically forever. COPUOS currently is working on a set of recommended best practices to ensure the “long-term sustainability of space.” COPUOS has a 2018 deadline to finish this work; however, there is already discussion of follow-on effort that may include international guidelines for debris removal. Increasing Military Tensions in Space In the geopolitical sphere, compared with the period following the breakup of the Soviet Union, the current decade is witnessing increased tensions between the United States and Russia, and between the United States and China. The geopolitical situation in space has been further eroded by the proliferation of experimentation with and/or deployment of dual-use technologies with “counterspace,” i.e. satellite attack, capabilities. As noted above, China, Russia and the United States all have tested (or in some cases deployed) such technologies in both LEO and GEO. The United States continues to have an advantage in military space capabilities, but its edge is eroding as China and Russia dedicate more resources. Most technologies involved in sustaining systems in orbit are dual-use, but certain specific activities are raising suspicions about potential intended weapons use. The capability to maneuver satellites is particularly relevant. Russia placed a satellite called Luch/Olymp in GEO that maneuvered or drifted over a considerable range, and at several points in 2015 came extremely close to commercial satellites owned by Intelsat.4 Intelsat called the move “irresponsible,” but their request for information from Russia went unanswered. The maneuvers further prompted concern at the U.S. Defense Department about the satellite’s mission, which has not been revealed by Moscow. The United States also has carried out programs in GEO that could have potential weapons capabilities. For example, the PAN, an acronym for Palladium at Night, is a classified program apparently dealing with communications platforms, and perhaps providing other capabilities.5 The Geosynchronous Space Situational Awareness Program (GSSAP) is a U.S. military satellite constellation that also maneuvers in orbit, designed, according to the Pentagon, with the objective of inspecting other satellites orbiting in GEO. Such activities are known as Rendezvous and Proximity Operations (RPO), and have a number of benign applications such as satellite refueling, inspection and repair. Russia is carrying out other such experiments in LEO, as are China, the United States, Japan and Sweden. The commercial applications of maneuvering satellites are also increasing. Among the number of more directly identifiable counterspace technologies now available, the most widespread are ground-based radio-frequency jammers, which can be used to disrupt satellite communications and operations. In addition, there are efforts to develop lasers for disrupting or degrading systems based in space. Russia, China and the United States have also carried out projects involving terrestrially based missiles carrying anti-satellite payloads. The United States as early as the 1980s launched missiles from an F-15 fighter jet with this objective. A 2007 Chinese test, involving the destruction of a non-functional Chinese weather satellite in LEO, released a considerable quantity of debris. The United States subsequently launched a missile from an Aegis cruiser that was advertised to have the objective of destroying a satellite in a decaying orbit, but this did not prevent speculation that the mission also had the objective of demonstrating a similar capability to that of China. Over decades, the U.S. missile defense program has also heavily relied on the space environment, for early warning, for communications, and as a place for engaging and destroying hostile systems. Noted above is the Reagan Administration’s “Star Wars” program, pursued with the idea of creating a “shield” against intercontinental ballistic missiles. **The harder-line rhetoric that has been employed in recent years also has had an inevitable impact of raising tensions**. The United States has pivoted from an approach of “strategic restraint” to one emphasizing “warfighting.”6 In particular, the budgets for providing resiliency in space systems and counterspace capabilities have been increasing. At the same time, Russian accusations that U.S. activities have a hostile objective, and its responses to U.S. representations, have become shriller. Russia has called the anti-ballistic missile system SM-3 2A an anti-satellite weapon, while touting its own objectives for acquiring anti-satellite capabilities. In 2013, China tested a missile, the Dong Ning-2, which appears capable of reaching satellites in GEO. Chinese military space activities lack transparency, but it seems clear that such activities include the objective of being able to exercise counterspace actions. Most troubling, there has been a lack of serious dialogue among these Big Three states. Multilateral Efforts to Reduce Risks For many years, a direct approach to concerns about the potential for weaponizing space (space has been militarized since the dawn of the space age, but so far cannot be said to have been weaponized) has been debated within the United Nations, as well as at the Conference on Disarmament in Geneva. The Russian-Chinese cosponsored initiative, on the Prevention of an Arms Race in Outer Space, has been on the agenda of the Conference on Disarmament since 1985, and under that agenda item Moscow and Beijing have proposed a treaty to ban weapons in space.7 However, the Conference has been all but immobilized by wider disagreements since that time; and the United States remains firmly opposed to the proposed treaty. There have been a number of efforts to set norms of behavior in space in order to guard against misunderstanding and conflict in space. Most recently, the 2013 UN Group of Governmental Experts (GGE) on Transparency and Confidence-Building Measures in Outer Space Activities released a set of recommended initiatives for states to implement, including improved communications about objects in orbit.8 Unfortunately, little work has been done since to implement the recommendations, either at the multilateral level or by individual states. However, the United States, Russia and China have recommended that the UN Disarmament Commission, based in New York, and the deliberative body on arms control issues, take up the question of implementation of the GGE recommendations. While the initial proposal has been received favorably, a decision regarding whether to put the issue on the Commission’s formal agenda will not be made until Fall. III. POLICY QUESTIONS FOR THE UNITED STATES In view of the increased uncertainties affecting the use of outer space, particularly in the area of international security, the United States needs to address several issues with some urgency. First, what is the appropriate mix of resiliency measures to apply in the coming years? A subsidiary question in this regard is what is an appropriate role for commercial providers? And should the U.S. military switch to constellations of small satellites for some national security missions? The budgetary implications of achieving objectives, and establishing appropriate requirements, are important components of pursuing this mix. And there is the inevitable bureaucratic overlap between the Department of Defense and the Intelligence Community. Such “turf” issues require constant attention lest they adversely impact on the fulfillment of national, vice institutional, objectives. Lengthy acquisition programs put systems at risk of becoming obsolescent earlier than they would otherwise become outdated. As part of this latter issue, the United States will need to consider what reforms are needed in the acquisition process, and related organizational arrangements. The integration of Department of Defense and Intelligence Community programs and activities is inevitably a delicate matter; it will require especial focus from the White House, in particular as resiliency is now being embedded into the requirements for acquisition of new systems. A more far reaching issue is how best to strike a balance between the defensive aspects of counterspace and the offensive aspects. And integral to addressing this balance is the impact of U.S. options to respond to hostile space activities on the stability of the strategic/nuclear relationships: U.S.-Russia, U.S.-China, and a large number of other such relationships involving the nuclear-weapon-possessing states. If “arms racing” resumes, or, in the case of India and Pakistan, continues, how will the use of space, specifically for counterspace activities, impact on these races, and vice-versa? Will there be a deterioration in nuclear deterrence? Will an offensive strategy involving the targeting of an adversary’s nuclear-related satellites emerge? These are questions that beg answers in the near-term, as budgetary and policy decisions are being made. **It is also important to consider the role of diplomacy in dealing with international security for outer space.** Diplomacy, in the form of both self-restraint and in reassurance of potential adversaries regarding intentions, has been a part of the tool kit for managing competition in space from the beginning of the space age. Can effective “rules of the road” be further developed? The limited success, but slow pace, of multilateral efforts should not be seen as failure, however. Diplomacy is a difficult business, often characterized by a “one step forward, one step back” dynamic. There is some optimism to be found in the ongoing COPUOS effort, which while a slightly sideways approach, will have positive impacts on international security if successful. While the Disarmament Commission has little power, the advent of discussions there would provide a much needed multilateral forum for addressing the security issues for space given the decades-long impasse at the Conference on Disarmament. Finally, **one should not overlook the value of bilateral diplomacy, particularly among the Big Three space powers. Further work will also be needed to regulate the proliferation of technologies in the commercial sector**. This will likely involve export control, and measures for the management of “traffic” in space (STM). However, care must be given to weigh national security concerns against the needs of commercial industry to thrive in the international marketplace. There is a tendency in the national security community to try to “close the barn door after the horses have escaped” that must not be indulged in the space domain, given the reliance of the national security sector on commercial capabilities and technological innovation. IV. THE NEED FOR A “TIME OUT” To date, no state is deploying dedicated anti-satellite weapons. Testing of capabilities does not a program make. That said, the trend lines are currently negative and require both time and analysis to mitigate. It would be irresponsible for the United States, or any other country, to leap to conclusions about the “inevitability” of all-out war in space. A balanced strategy, which combines resiliency, deterrence, and diplomacy **will be required to** protect national security and **ensure international security**. While development of some anti-satellite capabilities for potential future use may be wise, a run-away space arms race is not desirable for any party. It may be that a viable modus vivendi could be a situation of “implied deterrence:” i.e., the development of dual-use technologies with inherent weapons capabilities in a transparent manner so as to provide the knowledge to others that, if pushed, antisatellite weapons could be deployed. And despite the difficulties to date, **the prospect of the multilateral establishment of norms shows some possibility of promise.** This involves the implementation of recommendations by the Group of Governmental Experts discussed above; of the COPUOS LTS (long-term sustainability) best practices work making progress by 2018; the successful efforts to codify the legal regime that are underway (e.g., those at McGill University in Montreal), and perhaps the UN Disarmament Commission addressing TCBMs in 2018. These efforts must be given a chance to ripen, however much frustration is involved in the processes. It can perhaps be helpful to think of the world as being surrounded on all sides by a large fishbowl, of indefinite dimensions in the outward direction, with the atmosphere at the intersection between “outer” space and the land and waters below. Looked at in this way, human activities in outer space have little room to be confined to a single state: the world as a whole is impacted by those activities. Accordingly, when dealing with outer space, traditional concepts of absolute roles for state sovereignty must inevitably be modified to serve the objectives of global peace, security and stability. Whether this reality will at some point lead to an appreciation that reliance on force, nuclear weapons in particular, cannot play the role in space that it does on the Earth, remains to be seen.