**Advantage: climate**

**We’re on the brink of runaway climate change – change needs to happen NOW**

**Harvey 8-7**-2021 (Fiona Harvey, environment correspondent, The Guardian, “We’re on the brink of catastrophe, warns Tory climate chief”,” August 7 2021, <https://www.theguardian.com/environment/2021/aug/07/were-on-the-brink-of-catastrophe-warns-tory-climate-chief>) //neth

The world will soon face “catastrophe” from climate breakdown if urgent action is not taken, the British president of vital UN climate talks has warned. Alok Sharma, the UK minister in charge of the Cop26 talks to be held in Glasgow this November, told the Observer that the consequences of failure would be “catastrophic”: “I don’t think there’s any other word for it. You’re seeing on a daily basis what is happening across the world. Last year was the hottest on record, the last decade the hottest decade on record.” But Sharma also insisted the UK could carry on with fossil-fuel projects, in the face of mounting criticism of plans to license new oil and gas fields. He defended the government’s record on plans to reach net zero emissions by 2050, which have been heavily criticised by the UK’s independent Committee on Climate Change, and dismissed controversies over his travel schedule. The Intergovernmental Panel on Climate Change (IPCC), the world’s leading authority on climate science, will publish a comprehensive report on Monday showing how close humanity is to the brink of potentially irreversible disaster caused by extreme weather. “This is going to be the starkest warning yet that human behaviour is alarmingly accelerating global warming and this is why Cop26 has to be the moment we get this right. We can’t afford to wait two years, five years, 10 years – this is the moment,” Sharma warned, in his first major interview since taking charge of the climate talks. “I don’t think we’re out of time but I think we’re getting dangerously close to when we might be out of time. We will see [from the IPCC] a very, very clear warning that unless we act now, we will unfortunately be out of time.” The consequences of global heating were already evident, he said. “We’re seeing the impacts across the world – in the UK or the terrible flooding we’ve seen across Europe and China, or forest fires, the record temperatures that we’ve seen in North America. Every day you will see a new high being recorded in one way or another across the world.” This was not about abstract science but people’s lives, he added. “Ultimately this comes down to the very real human impact this is having across the world. I’ve visited communities that as a result of climate change have literally had to flee their homes and move because of a combination of drought and flooding.” Sharma spoke exclusively to the Observer on the eve of the IPCC report to urge governments, businesses and individuals around the world to take heed, and press for stronger action on greenhouse gas emissions at the Cop26 conference, which he said would be almost the last chance. “This [IPCC report] is going to be a wake-up call for anyone who hasn’t yet understood why this next decade has to be absolutely decisive in terms of climate action. We will also get a pretty clear understanding that human activity is driving climate change at alarming rates,” he said. Disaster was not yet inevitable, and actions now could save lives in the future, he added: “Every fraction of a degree rise [in temperature] makes a difference and that’s why countries have to act now.”

**Space tourism (ST) harms the atmosphere and contributes to climate change; demand for ST is only increasing**

**Pultarova 7-26**-2021 (Teresa Pultarova, space.com, “The rise of space tourism could affect Earth's climate in unforeseen ways, scientists worry,” July 26, 2021, <https://www.space.com/environmental-impact-space-tourism-flights>) //neth

Scientists worry that growing numbers of rocket flights and the rise of space tourism could harm Earth's atmosphere and contribute to climate change. When billionaires Richard Branson and Jeff Bezos soared into space this month aboard their companies' suborbital tourism vehicles, much of the world clapped in awe. But for some scientists, these milestones represented something other than just a technical accomplishment. Achieved after years of delays and despite significant setbacks, the flights marked the potential beginning of a long-awaited era that might see rockets fly through the so-far rather pristine upper layers of the atmosphere far more often than they do today. In the case of SpaceShipTwo, the vehicle operated by Branson's Virgin Galactic, these flights are powered by a hybrid engine that burns rubber and leaves behind a cloud of soot. "Hybrid engines can use different types of fuels, but they always generate a lot of soot," said Filippo Maggi, associate professor of aerospace engineering at Politecnico di Milano, Italy, who researches rocket propulsion technologies and was part of a team that several years ago published an extensive analysis of hybrid rocket engine emissions. "These engines work like a candle, and their burning process creates conditions that are favorable for soot generation." According to Dallas Kasaboski, principal analyst at the space consultancy Northern Sky Research, a single Virgin Galactic suborbital space tourism flight, lasting about an hour and a half, can generate as much pollution as a 10-hour trans-Atlantic flight. Some scientists consider that disconcerting, in light of Virgin Galactic’s ambitions to fly paying tourists to the edge of space several times a day. "Even if the suborbital tourism market is launching at a fraction of the number of launches compared to the rest of the [tourism] industry, each of their flights has a much higher contribution, and that could be a problem," Kasaboski told Space.com. Virgin Galactic's rockets are, of course, not the only culprits. All rocket motors burning hydrocarbon fuels generate soot, Maggi said. Solid rocket engines, such as those used in the past in the boosters of NASA's space shuttle, burn metallic compounds and emit aluminum oxide particles together with hydrochloric acid, both of which have a damaging effect on the atmosphere. The BE-3 engine that powers Blue Origin's New Shepard suborbital vehicle, on the other hand, combines liquid hydrogen and liquid oxygen to create thrust. The BE-3 is not a big polluter compared to other rocket engines, emitting mainly water along with some minor combustion products, experts say. For Karen Rosenlof, senior scientist at the Chemical Sciences Laboratory at the U.S. National Oceanic and Atmospheric Administration (NOAA), the biggest problem is that rockets pollute the higher layers of the atmosphere — the stratosphere, which starts at an altitude of about 6.2 miles (10 kilometers), and the mesosphere, which goes upward from 31 miles (50 km). "You are emitting pollutants in places where you don't normally emit it," Rosenlof told Space.com. "We really need to understand. If we increase these things, what is the potential damage?" So far, the impact of rocket launches on the atmosphere has been negligible, according to Martin Ross, an atmospheric scientist at the Aerospace Corporation who often works with Rosenlof. But that's simply because there have not been that many launches. "The amount of fuel currently burned by the space industry is less than 1% of the fuel burned by aviation," Ross told Space.com. "So there has not been a lot of research, and that makes sense. But things are changing in a way that suggests that we should learn about this in more detail." Northern Sky Research predicts that the number of space tourism flights will skyrocket over the next decade, from maybe 10 a year in the near future to 360 a year by 2030, Kasaboski said. This estimate is still far below the growth rate that space tourism companies like Virgin Galactic and Blue Origin envision for themselves. "Demand for suborbital tourism is extremely high," Kasaboski said. "These companies virtually have customers waiting in a line, and therefore they want to scale up. Ultimately, they would want to fly multiple times a day, just like short-haul aircraft do." The rate of rocket launches delivering satellites into orbit is expected to grow as well. But Kasaboski sees bigger potential for growth in space tourism. "It's like the difference between a cargo flight and a passenger flight," Kasaboski said. "There's a lot more passengers that are looking to fly." The problem is, according to Ross, that the scientific community has no idea and not enough data to tell at what point rocket launches will start having a measurable effect on the planet's climate. At the same time, the stratosphere is already changing as the number of rocket launches sneakily grows.

**And it’s worsening the ozone hole**

**Pultarova 7-26**-2021 (Teresa Pultarova, space.com, “The rise of space tourism could affect Earth's climate in unforeseen ways, scientists worry,” July 26, 2021, <https://www.space.com/environmental-impact-space-tourism-flights>) //neth \*\*brackets in original text

So far, the only direct measurements of the effects of rocket launches on chemical processes in the atmosphere come from the space shuttle era. In the 1990s, as the world was coming together to salvage the damaged ozone layer, NASA, NOAA and the U.S. Air Force put together a campaign that looked at the effects of the emissions from the space shuttle's solid fuel boosters on ozone in the stratosphere. "In the 1990s, there were significant concerns about chlorine from solid rocket motors," Ross said. "Chlorine is the bad guy to ozone in the stratosphere, and there were some models which suggested that ozone depletion from solid rocket motors would be very significant." The scientists used NASA's WB 57 high-altitude aircraft to fly through the plumes generated by the space shuttle rockets in Florida. Reaching altitudes of up to 60,000 feet (19 km), they were able to measure the chemical reactions in the lower stratosphere just after the rockets' passage. "One of the fundamental questions was how much chlorine is being made in these solid rocket motors and in what form," David Fahey, the director of the Chemical Sciences Laboratory at NOAA, who led the study, told Space.com. "We measured it several times and then analyzed the results. At that time, there were not enough space shuttle launches to make a difference globally, but locally one could deplete the ozone layer due to this diffuse plume [left behind by the rocket]." The space shuttle retired 10 years ago, but rockets generating ozone-damaging substances continue launching humans and satellites to space today. In fact, in 2018, in its latest Scientific Assessment of Ozone Depletion, which comes out every four years, the World Meteorological Organization included rockets as a potential future concern. The organization called for more research to be done as the number of launches is expected to increase.

**The pollution emitted by ST accumulates**

**Pultarova 7-26**-2021 (Teresa Pultarova, space.com, “The rise of space tourism could affect Earth's climate in unforeseen ways, scientists worry,” July 26, 2021, <https://www.space.com/environmental-impact-space-tourism-flights>) //neth

"Black carbon in the geoengineering experiment that we did isn't as high as the stuff from these rockets," she said. "The problem is that the higher you go, the longer something lasts. Neither of them is ideal, because either of them would produce heating in places where we don't have heating right now." According to Maggi, the soot particles generated by hybrid rocket engines are extremely small and light-weight. In fact, when he and his colleagues tried to measure the soot output of hybrid rocket engines in a laboratory, they couldn't reliably do it with precision because of the particles' minuscule size. "We were able to measure the particle output from solid rocket motors," Maggi said. "These are about a micron in size, and there [are] a lot of them. But because they are large, they fall to the ground more quickly. In hybrid rocket engines, we were not able to collect the soot from the plume because it's extremely fine, a few nanometres in size." Maggi fears these particles could, in fact, stay in the stratosphere forever. "They have the same size as the carbon emitted by aircrafts," Maggi said. "And we know that there is a layer of carbon in the atmosphere at the flight level of aircrafts which is staying there. It's very likely that particles coming from rocket motors will do the same." The accumulation of these particles over years and decades is what worries the scientists. Just as the current climate crisis started relatively slowly as the amount of carbon released into the atmosphere grew, the pollution in the stratosphere may only start causing harm some years down the road. Rosenlof added that in the long term, injecting pollutants into the stratosphere could alter the polar jet stream, change winter storm patterns or affect average rainfall. "You might go from 25 inches [64 centimeters] a year to 20 inches [51 cm] a year in some places, which maybe doesn't sound like that big of a deal unless you are a farmer trying to grow your wheat right there," Rosenlof said. "Then a subtle change in rainfall can impact your crop yields."

**Warming is linear—every decrease in rising temperatures radically mitigates the risk of existential climate change.**

**Xu and Ramanathan 17,** Yangyang Xu, Assistant Professor of Atmospheric Sciences at Texas A&M University; and Veerabhadran Ramanathan, Distinguished Professor of Atmospheric and Climate Sciences at the Scripps Institution of Oceanography, University of California, San Diego, 9/26/17, “Well below 2 °C: Mitigation strategies for avoiding dangerous to catastrophic climate changes,” Proceedings of the National Academy of Sciences of the United States of America, Vol. 114, No. 39, p. 10315-10323//recut CHS PK

We are proposing the following extension to the DAI risk categorization: warming greater than 1.5 °C as “dangerous”; warming greater than 3 °C as “catastrophic?”; and warming in excess of 5 °C as “unknown??,” with the understanding that changes of this magnitude, not experienced in the last 20+ million years, pose existential threats to a majority of the population. The question mark denotes the subjective nature of our deduction and the fact that catastrophe can strike at even lower warming levels. The justifications for the proposed extension to risk categorization are given below. From the IPCC burning embers diagram and from the language of the Paris Agreement, we infer that the DAI begins at warming greater than 1.5 °C. Our criteria for extending the risk category beyond DAI include the potential risks of climate change to the physical climate system, the ecosystem, human health, and species extinction. Let us first consider the category of catastrophic (3 to 5 °C warming). The first major concern is the issue of tipping points. Several studies (48, 49) have concluded that 3 to 5 °C global warming is likely to be the threshold for tipping points such as the collapse of the western Antarctic ice sheet, shutdown of deep water circulation in the North Atlantic, dieback of Amazon rainforests as well as boreal forests, and collapse of the West African monsoon, among others. While natural scientists refer to these as abrupt and irreversible climate changes, economists refer to them as catastrophic events (49). Warming of such magnitudes also has catastrophic human health effects. Many recent studies (50, 51) have focused on the direct influence of extreme events such as heat waves on public health by evaluating exposure to heat stress and hyperthermia. It has been estimated that the likelihood of extreme events (defined as 3-sigma events), including heat waves, has increased 10-fold in the recent decades (52). Human beings are extremely sensitive to heat stress. For example, the 2013 European heat wave led to about 70,000 premature mortalities (53). The major finding of a recent study (51) is that, currently, about 13.6% of land area with a population of 30.6% is exposed to deadly heat. The authors of that study defined deadly heat as exceeding a threshold of temperature as well as humidity. The thresholds were determined from numerous heat wave events and data for mortalities attributed to heat waves. According to this study, a 2 °C warming would double the land area subject to deadly heat and expose 48% of the population. A 4 °C warming by 2100 would subject 47% of the land area and almost 74% of the world population to deadly heat, which could pose existential risks to humans and mammals alike unless massive adaptation measures are implemented, such as providing air conditioning to the entire population or a massive relocation of most of the population to safer climates. Climate risks can vary markedly depending on the socioeconomic status and culture of the population, and so we must take up the question of “dangerous to whom?” (54). Our discussion in this study is focused more on people and not on the ecosystem, and even with this limited scope, there are multitudes of categories of people. We will focus on the poorest 3 billion people living mostly in tropical rural areas, who are still relying on 18th-century technologies for meeting basic needs such as cooking and heating. Their contribution to CO2 pollution is roughly 5% compared with the 50% contribution by the wealthiest 1 billion (55). This bottom 3 billion population comprises mostly subsistent farmers, whose livelihood will be severely impacted, if not destroyed, with a one- to five-year megadrought, heat waves, or heavy floods; for those among the bottom 3 billion of the world’s population who are living in coastal areas, a 1- to 2-m rise in sea level (likely with a warming in excess of 3 °C) poses existential threat if they do not relocate or migrate. It has been estimated that several hundred million people would be subject to famine with warming in excess of 4 °C (54). However, there has essentially been no discussion on warming beyond 5 °C. Climate change-induced species extinction is one major concern with warming of such large magnitudes (>5 °C). The current rate of loss of species is ∼1,000-fold the historical rate, due largely to habitat destruction. At this rate, about 25% of species are in danger of extinction in the coming decades (56). Global warming of 6 °C or more (accompanied by increase in ocean acidity due to increased CO2) can act as a major force multiplier and expose as much as 90% of species to the dangers of extinction (57). The bodily harms combined with climate change-forced species destruction, biodiversity loss, and threats to water and food security, as summarized recently (58), motivated us to categorize warming beyond 5 °C as unknown??, implying the possibility of existential threats. Fig. 2 displays these three risk categorizations (vertical dashed lines).

**Solvency**

**Plan text: states should ban the appropriation of outer space by private entities by banning private rocket launches**

**Space tourism and climate action trade off – that means the aff controls the internal link to ALL climate movements**

**Diehn 7-20**-2021 (Sonya Diehn, July 20, 2021, “Opinion: We need climate action, not space tourism,” DW.com, <https://www.dw.com/en/opinion-we-need-climate-action-not-space-tourism/a-58312579>) //neth

People's motivation to take action on climate change declines when they see others doing whatever they want, without heed for the consequences. Beyond this demoralization, there is then the actual carbon footprint of space tourism. Look, I'm not against space travel in principle. I'm actually a bit of a science-fiction nerd myself, and get very excited about the possibilities of exploring space. And granted, all tourism — even on Earth — creates carbon emissions. My intention is not to say tourism shouldn't exist. But the problem with space tourism is the proportion. Let's take Richard Branson's Virgin Galactic space flight on July 11. For a suborbital journey of about 100 miles (160 kilometers), the company said the carbon dioxide emissions released were roughly equal to a round-trip trans-Atlantic passenger jet flight. Based on publicly available information, a trip from London to New York City releases about 1.24 metric tons of CO2. To put it another way, that 1 1/2-hour jaunt into space was equivalent to about 3,000 miles (4,800 kilometers) of driving an average passenger car. If Virgin Galactic is adding 3,000 road miles of CO2 emissions to our atmosphere for a single short trip for a mere six people, that devalues efforts — both personal and policy — to protect the climate. The problem could become particularly acute as space tourism ramps up, as it seems could soon be the case: More than 600 people have already made a reservation for a Virgin Galactic space flight, which has a price tag of between $200,000 and $250,000 (€169,000 to €212,000). Branson's Virgin Galactic reportedly focuses on environmental sustainability, although what that entails has not been made clear. I find this to be a very dubious claim, particularly in light of the carbon footprint of such flights. At least billionaire Jeff Bezos gives the environment more than just lip service, by having rockets for his space travel company Blue Origin use hydrogen fuel, which does not produce carbon emissions. But let's please not ignore the fact that hydrogen fuel, though it can be produced using renewable energy, is currently typically produced by — you guessed it — burning fossil fuels.

**Private space exploration is bad – it risks monopolies and treaty violations – a ban is the only answer**

**Ward 2019** (Peter Ward, November 6 2019, “The unintended consequences of privatising space,” sciencefocus.com, <https://www.sciencefocus.com/space/the-unintended-consequences-of-privatising-space/>) //neth

But space tourism companies need to make money, and it’s never going to be cheap to send anyone to space. In the worst-case scenario, the practice becomes another symptom of the world’s massive inequality problem, where the rich pay hundreds of thousands to go into space for a matter of minutes, while the millions on the surface struggle to feed themselves. In the 1990s, the Russians attempted to privatise the Mir space station, but before business took off, they brought the craft crashing down to Earth as the nation cooperated with America on the ISS. There are several companies now looking to establish the world’s first private space station. This would bring obvious benefits – it would open up space as a laboratory to anyone who could pay, and would theoretically bring down the costs of manufacturing in space. But space isn’t the bastion of free-floating freedom some think it is, and it’s ripe for exploitation by monopolies. A space station operator, for example, could decide which fibre optics manufacturer could use its facility and which could not. The fibre optics produced in a zero-gravity environment are much cleaner and more valuable than that produced on Earth, meaning that one company would have a massive advantage, and the space station would decide who had access to the best manufacturing conditions. That’s just one example of a potential monopoly, but if you go further into the future of space exploration, things only get more frightening. Imagine a colony on the Moon or Mars run by a corporation. That one company would control everything the colonists need to survive, from the water to the oxygen to the food. That’s a dangerous amount of power for any company, but it’s a very real scenario. So what stops a major corporation landing on the Moon and setting up a colony? One very old document. The Outer Space Treaty was signed in 1967 by all of the major space-faring nations, and explicitly states nobody can go to another planet or the Moon and claim that territory for their own. It’s a very important document, but it’s flawed. For one thing, the private space sector wasn’t around when the treaty was written so it’s not clear how some of the rules would be applied to private companies. And secondly, given the ambitions of many countries and corporations, there’s no way it’s going to last much longer. Anyone with a plan to land on the Moon or Mars and stay there is going to run into the Outer Space Treaty, and the smart money is on the wealthy and powerful winning out against an old loophole-ridden document. Politicians such as Ted Cruz in the United States have already called for changes to be made to the treaty, and given the increasing amounts of money private space companies spend on lobbying in the United States, more such attempts will follow. It’s imperative that the space community as a whole takes this issue on to ensure the needs of all, and not just the private sector, are taken into account should any alterations be made. The further we look into the future of humans in space, the more reality resembles science fiction. That’s why it’s difficult to make people take the issues which could potentially arise seriously. But now is the time to consider the problems that could arise from a commercially-led space race, and take the necessary small steps now to avoid potentially disastrous consequences in the future.

**Banning private space travel prevents climate-disaster space accidents and solves legal concerns**

**Oduntan 2016** (George Oduntan, September 12, 2016, The Conversation, “SpaceX explosion shows why we must slow down private space exploration until we rewrite law,” <https://theconversation.com/spacex-explosion-shows-why-we-must-slow-down-private-space-exploration-until-we-rewrite-law-65019>) //neth

It is only a matter of time time before we see more than just launch explosions. The risk of serious space accidents will increase as the number of space objects in orbit extends into thousands. The advent of private activities will also exacerbate the problem of space debris, perhaps as private commercial use of the seas has polluted international maritime spaces. The collision of the satellites Iridium 33 and Kosmos 2251 over Siberia in 2009 is a clear example of what may become a common occurrence. Then there are the 100 to 150 tonnes of man-made space objects that re-enter Earth’s atmosphere annually. Lots of these simply burn up, but some do manage to cause damage to private property. Again, it’s only a matter of time before the first human life or limb is lost to this kind of incident. Launches of rockets and payloads are fraught with danger and quite frequently go wrong. But launch accidents appear to affect different countries in different ways. The costs involved in engaging in space station activities are mind boggling and crippling to struggling economies. Increasingly, developing states rely on commercial launchers. But if a private company launches an object that subsequently causes damage in space, the poor state will be liable. And even in those cases where the launch fails due to misfortune or the mistakes of the private launcher, such companies could still escape paying for the launch accident, as such firms often have water-tight exclusion clauses that protect them from liabilities. The bill again goes to the poor state. This is especially likely when it is a Western company working for a developing country. China on the other hand agreed to pay for a lost satellite it had launched for Nigeria. It is therefore essential that any developing state protects itself to the fullest against unsuccessful operations caused by negligent and/or accidental failures. There are also serious issues around the safety of astronauts, who have the legal right to a safe existence when in outer space. But it is unclear whether this law does – or should – extend to private astronauts. Also, a launching state currently must be notified regarding incidents involving astronauts on international missions – and it is required to assist and contribute substantially to search and rescue operations. Can a private company really supply the enormous sums or other resources that may be needed? Will the home state of the private company be willing to pay? Again, the law isn’t clear. With the increase in private participation in space experimentation and perhaps even mineral mining, the provisions governing civil liability over mishaps arising from the operations of a space station are likely to become one of the most contested areas of space law. What if a module or component part fails to function on a space station? In the absence of multilateral rules on this point, a patchwork of legal rules is gradually maintained through MOUs (Memorandum of Understanding) and other national laws such as the US Commercial Space Launchings Act (CSLA) of 1978. How will private companies fit into these as they possibly become partners?

**Fw**

**[Standard] The standard is maximizing expected wellbeing. Prefer:**

**1] Theory first –**

**A] Ground – both debaters have ground underneath util because every action has a consequence that can be weighed fairly using different metrics under the framing – other frameworks flow exclusively to one side.**

**B] Topic lit – most articles are written through a utilitarian lens because they are crafted for policymakers and the general public who believes consequences are important – key to fairness because topic lit is how we determine in-round engagement.**

**3] Actor specificity:**

**A] Aggregation – governments only have access to averages and aggregates which are the basis of justification for their policies**

**B] No intent-foresight distinction – If we foresee a consequence, then it becomes part of our deliberation which makes it intrinsic to our action since we intend it to happen**

**Util is intrinsic to us we can’t avoid that maximizing well being is the most moral action**

**Nagel 86:** Thomas Nagel, The View From Nowhere, HUP, 1986: 156-168.

I shall defend the unsurprising claim that sensory pleasure is good and pain bad, no matter whose they are. The point of the exercise is to see how the pressures of objectification operate in a simple case. Physical pleasure and pain do not usually depend on activities or desires which themselves raise questions of justification and value. They are just sensory experiences in relation to which we are fairly passive, but toward which we feel involuntary desire or aversion. Almost [E]veryone takes the avoidance of his {their} own pain and the promotion of his own pleasure as subjective reasons for action in a fairly simple way; they are not back[ed] up by any further reasons.

**Extinction comes first 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 ggood 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 ndermined 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)

**Extinction outweighs**

Seth D. **Baum &** Anthony M. **Barrett 18**. Global Catastrophic Risk Institute. 2018. “Global Catastrophes: The Most Extreme Risks.” Risk in Extreme Environments: Preparing, Avoiding, Mitigating, and Managing, edited by Vicki Bier, Routledge, pp. 174–184.

2. What Is GCR And Why Is It Important? Taken **literally**, a global catastrophe can be any event that is in some way catastrophic across the globe. This suggests a rather low threshold for what counts as a global catastrophe. An event causing just one death on each continent (say, from a jet-setting assassin) could rate as a global catastrophe, because surely these deaths would be catastrophic for the deceased and their loved ones. However, in common usage, a global catastrophe would be **catastrophic** for a significant portion of the globe. Minimum thresholds have variously been set around ten thousand to ten million deaths or $10 billion to $10 trillion in damages (Bostrom and Ćirković 2008), or death of one quarter of the human population (Atkinson 1999; Hempsell 2004). Others have emphasized catastrophes that cause **long-term declines in the trajectory of human civilization** (Beckstead 2013), that human civilization **does not recover from** (Maher and Baum 2013), that drastically reduce humanity’s potential for future achievements (Bostrom 2002, using the term “**existential risk**”), or that result in **human extinction** (Matheny 2007; Posner 2004). A common theme across all these treatments of GCR is that **some catastrophes are vastly more important than others**. Carl Sagan was perhaps the first to recognize this, in his commentary on nuclear winter (Sagan 1983). Without nuclear winter, a global nuclear war might kill several hundred million people. This is obviously a major catastrophe, but humanity would presumably carry on. However, with **nuclear winter**, per Sagan, **humanity could go extinct**. The loss would be not just an additional four billion or so deaths, but the loss of **all future generations**. To paraphrase Sagan, the loss would be billions and billions of lives, or even **more**. Sagan estimated **500 trillion lives**, assuming humanity would continue for ten million more years, which he cited as typical for a successful species. Sagan’s 500 trillion number may even be an **underestimate**. The analysis here takes an adventurous turn, hinging on the evolution of the human species and the long-term fate of the universe. On these long time scales, the descendants of contemporary humans may no longer be recognizably “human”. The issue then is whether the descendants are still worth caring about, whatever they are. If they are, then it begs the question of how many of them there will be. Barring major global catastrophe, Earth will remain habitable for about one billion more years 2 until the Sun gets too warm and large. The rest of the Solar System, Milky Way galaxy, universe, and (if it exists) the multiverse will remain habitable for a lot longer than that (Adams and Laughlin 1997), should our descendants gain the capacity to migrate there. An open question in astronomy is whether it is possible for the descendants of humanity to continue living for an **infinite length of time** or instead merely an **astronomically large but finite** length of time (see e.g. Ćirković 2002; Kaku 2005). Either way, the stakes with global catastrophes **could** be **much larger than the loss of 500 trillion lives.** Debates about the infinite vs. the merely astronomical are of theoretical interest (Ng 1991; Bossert et al. 2007), but they have **limited practical significance**. This can be seen when **evaluating GCRs from a standard risk-equals-probability-times-magnitude framework**. Using Sagan’s 500 trillion lives estimate, it follows that reducing the probability of global catastrophe by a mere one-in-500-trillion chance is of the same significance as saving one human life. Phrased differently, society should **try 500 trillion times harder to prevent a global catastrophe than it should to save a person’s life**. Or, preventing one million deaths is equivalent to a one-in500-million reduction in the probability of global catastrophe. This suggests society should **make extremely large investment in GCR reduction, at the expense of virtually all other objectives.** Judge and legal scholar Richard Posner made a similar point in monetary terms (Posner 2004). Posner used $50,000 as the value of a statistical human life (VSL) and 12 billion humans as the total loss of life (double the 2004 world population); he describes both figures as significant underestimates. Multiplying them gives $600 trillion as an underestimate of the value of preventing global catastrophe. For comparison, the United States government typically uses a VSL of around one to ten million dollars (Robinson 2007). Multiplying a $10 million VSL with 500 trillion lives gives $5x1021 as the value of preventing global catastrophe. But even using “just" $600 trillion, society should be willing to spend at least that much to prevent a global catastrophe, which converts to being willing to spend at least $1 million for a one-in-500-million reduction in the probability of global catastrophe. Thus while reasonable disagreement exists on how large of a VSL to use and how much to count future generations, even low-end positions suggest **vast resource allocations** should be redirected to reducing GCR. This conclusion is only **strengthened** when considering the **astronomical size of the stakes**, but the same point holds either way. The bottom line is that, as long as something along the lines of the standard riskequals-probability-times-magnitude framework is being used, then **even tiny GCR reductions** merit significant effort. This point holds especially strongly for risks of catastrophes that would cause **permanent harm to global human civilization**. The discussion thus far has assumed that all human lives are valued equally. This assumption is **not universally held**. People often value some people more than others, favoring themselves, their family and friends, their compatriots, their generation, or others whom they identify with. Great debates rage on across moral philosophy, economics, and other fields about how much people should value others who are distant in space, time, or social relation, as well as the unborn members of future generations. This debate is crucial for all valuations of risk, including GCR. Indeed, if each of us only cares about our immediate selves, then global catastrophes may not be especially important, and we probably have better things to do with our time than worry about them. While everyone has the right to their **own views and feelings**, we find that the strongest arguments are for the **widely held position** that **all human lives should be valued equally**. This position is succinctly stated in the United States Declaration of Independence, updated in the 1848 Declaration of Sentiments: “We hold these truths to be self-evident: that all men and women are created equal”. Philosophers speak of an agent-neutral, objective “view from nowhere” (Nagel 1986) or a “veil of ignorance” (Rawls 1971) in which each person considers what is best for society **irrespective of which member of society they happen to be**. Such a perspective **suggests valuing everyone equally**, regardless of who they are or where or when they live. This in turn suggests a **very high value for reducing GCR**, or a high degree of priority for GCR reduction efforts.

**Pleasure and pain are intrinsic value and disvalue**

**Blum et al. 18**

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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.

**Method**

#### Moral uncertainty means any risk of extinction outweighs under any framework

Bostrom ‘13 (Nick. "Existential risk prevention as global priority." Global Policy 4.1 (2013): 15-31. (Faculty of Philosophy and Oxford Martin School University of Oxford. Accessed 11/1/2020)//JAntonelli

These reflections on moral uncertainty suggest an alternative, complementary way of looking at existential risk; they also suggest a new way of thinking about the ideal of sustainability. Let me elaborate. Our present understanding of axiology might well be confused. We may not now know — at least not in concrete detail — what outcomes would count as a big win for humanity; we might not even yet be able to imagine the best ends of our journey. If we are indeed profoundly uncertain about our ultimate aims, then we should recognize that there is a great option value in preserving — and ideally improving — our ability to recognize value and to **steer the future** accordingly. Ensuring that there will be a future version of humanity with great powers and a propensity to use them wisely is plausibly the best way available to us to increase the probability that the future will contain a lot of value. To do this, **we must prevent any existential catastrophe**.

**Underview**

**Yes 1AR theory**

**Prefer:**

**1] When Neg commits abuse in their 1nc, the only way to call them out for it is through 1AR theory.**

**2] Saying no to 1AR theory justifies infinite neg abuse, since there would be no checks on neg**

**3] Neg still has 6 minutes of time, so they can easily just respond to theory shells**

**1 AR theory impact out to fairness and education**

**- To stop abuse and ensure fairness 1AR theory is necessary, because it stops perpetual abuse against aff. Without fairness, nobody would do debate, which collapses on education too.**

**1AR theory first**

**-This is the last place where I can point out neg abuse, and without prioritizing it, neg abuse goes unchecked.**

**Durable fiat must be used**

**1] Leads to increased in rd clash – We can evaluate net benefits of the plan, instead of debating whether the plan will work, which decreases education.**