## OFF

### 1NC---T USFG

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#### Interpretation: Topical affirmatives may only garner offense from the hypothetical implementation by governments that the appropriation of outer space by private entities is unjust

#### Resolved requires policy action

Louisiana State Legislature (<https://www.legis.la.gov/legis/Glossary.aspx>) Ngong

**Resolution**

**A legislative instrument** that generally is **used for** making declarations, **stating policies**, and making decisions where some other form is not required. A bill includes the constitutionally required enacting clause; a resolution **uses the term "resolved".** Not subject to a time limit for introduction nor to governor's veto. ( Const. Art. III, §17(B) and House Rules 8.11 , 13.1 , 6.8 , and 7.4 and Senate Rules 10.9, 13.5 and 15.1)

#### Appropriation

TIMOTHY JUSTIN TRAPP, JD Candidate @ UIUC Law, ’13, TAKING UP SPACE BY ANY OTHER MEANS: COMING TO TERMS WITH THE NONAPPROPRIATION ARTICLE OF THE OUTER SPACE TREATY UNIVERSITY OF ILLINOIS LAW REVIEW [Vol. 2013 No. 4]

The issues presented in relation to the nonappropriation article of the Outer Space Treaty should be clear.214 The ITU has, quite blatantly, created something akin to “property interests in outer space.”215 It allows nations to exclude others from their orbital slots, even when the nation is not currently using that slot.216 This is directly in line with at least one definition of outer-space appropriation.217 [\*\*Start Footnote 217\*\*Id. at 236 (“Appropriation of outer space, therefore, is ‘the exercise of exclusive control or exclusive use’ with a sense of permanence, which limits other nations’ access to it.”) (quoting Milton L. Smith, The Role of the ITU in the Development of Space Law, 17 ANNALS AIR & SPACE L. 157, 165 (1992)). \*\*End Footnote 217\*\*]The ITU even allows nations with unused slots to devise them to other entities, creating a market for the property rights set up by this regulation.218 In some aspects, this seems to effect exactly what those signatory nations of the Bogotá Declaration were trying to accomplish, albeit through different means.219

Topicality is key to limits and ground---redefining portions of the resolution permits endless reclarification AND creates incentives for avoidance---only aligning research with agent and mechanism solves.

#### Two impacts:

#### 1---Fairness---an unlimited, unpredictable topic disparately raises the research burden for the negative -- treat this is a sufficient win condition because fairness is the logical structure that undergirds all impacts AND controls any benefit to debate.

2---Clash---forfeiting government action sanctions retreat from controversy and forces the negative to concede solvency before winning a link -- clash is the necessary condition for distinguishing debate from discussion, but negation exists on a sliding scale -- that jumpstarts the process of critical thinking, reflexivity, and argument refinement.

TVA---The appropriation of outer space through militarization by private entities is unjust---all their ev can be encompassed in a soft left adv

Switch side debate solves all of their offense—there’s no specific reason why their arguments have to be read on the aff—that solves predictability and accesses their education impact turns because plans on the aff and Ks on the neg can challenge perspectives, stances, representations, and epistemologies

## OFF

### 1NC---Space Elevators PIC

#### Text – Private Appropriation of Outer Space except for Space Elevators is Unjust.

#### Space Elevators constitute Appropriation – they impede orbits.

Matignon 19 Louis de Gouyon Matignon 3-3-2019 "LEGAL ASPECTS OF THE SPACE ELEVATOR TRANSPORTATION SYSTEM" <https://www.spacelegalissues.com/space-law-legal-aspects-of-the-space-elevator-transportation-system/> [PhD in space law (co-supervised by both Philippe Delebecque, from Université Paris 1 Panthéon-Sorbonne, France, and Christopher D. Johnson, from Georgetown University || regularly write articles on the website Space Legal Issues so as to popularise space law and public international law]//Elmer

An Earth-based space elevator would consist of a cable with one end attached to the surface near the equator and the other end in space beyond geostationary orbit. An orbit is the curved path through which objects in space move around a planet or a star. The 1967 Treaty’s regime and customary law enshrine the principle of non-appropriation and freedom of access to orbital positions. Space Law and International Telecommunication Laws combined to protect this use against any interference. The majority of space-launched objects are satellites that are launched in Earth’s orbit (a very small part of space objects – scientific objects for space exploration – are launched into outer space beyond terrestrial orbits). It is important to precise that an orbit does not exist: satellites describe orbits by obeying the general laws of universal attraction. Depending on the launching techniques and parameters, the orbital trajectory of a satellite may vary. Sun-synchronous satellites fly over a given location constantly at the same time in local civil time: they are used for remote sensing, meteorology or the study of the atmosphere. Geostationary satellites are placed in a very high orbit; they give an impression of immobility because they remain permanently at the same vertical point of a terrestrial point (they are mainly used for telecommunications and television broadcasting). A geocentric orbit or Earth orbit involves any object orbiting Planet Earth, such as the Moon or artificial satellites. Geocentric (having the Earth as its centre) orbits are organised as follow: 1) Low Earth orbit (LEO): geocentric orbits with altitudes (the height of an object above the average surface of the Earth’s oceans) from 100 to 2 000 kilometres. Satellites in LEO have a small momentary field of view, only able to observe and communicate with a fraction of the Earth at a time, meaning a network or constellation of satellites is required in order to provide continuous coverage. Satellites in lower regions of LEO also suffer from fast orbital decay (in orbital mechanics, decay is a gradual decrease of the distance between two orbiting bodies at their closest approach, the periapsis, over many orbital periods), requiring either periodic reboosting to maintain a stable orbit, or launching replacement satellites when old ones re-enter. 2) Medium Earth orbit (MEO), also known as an intermediate circular orbit: geocentric orbits ranging in altitude from 2 000 kilometres to just below geosynchronous orbit at 35 786 kilometres. The most common use for satellites in this region is for navigation, communication, and geodetic/space environment science. The most common altitude is approximately 20 000 kilometres which yields an orbital period of twelve hours. 3) Geosynchronous orbit (GSO) and geostationary orbit (GEO) are orbits around Earth at an altitude of 35 786 kilometres matching Earth’s sidereal rotation period. All geosynchronous and geostationary orbits have a semi-major axis of 42 164 kilometres. A geostationary orbit stays exactly above the equator, whereas a geosynchronous orbit may swing north and south to cover more of the Earth’s surface. Communications satellites and weather satellites are often placed in geostationary orbits, so that the satellite antennae (located on Earth) that communicate with them do not have to rotate to track them, but can be pointed permanently at the position in the sky where the satellites are located. 4) High Earth orbit: geocentric orbits above the altitude of 35 786 kilometres. The competing forces of gravity, which is stronger at the lower end, and the outward/upward centrifugal force, which is stronger at the upper end, would result in the cable being held up, under tension, and stationary over a single position on Earth. With the tether deployed, climbers could repeatedly climb the tether to space by mechanical means, releasing their cargo to orbit. Climbers could also descend the tether to return cargo to the surface from orbit.

#### Private Companies are pursuing Space Elevators.

Alfano 15 Andrea Alfano 8-18-2015 “All Of These Companies Are Working On A Space Elevator” <https://www.techtimes.com/articles/77612/20150818/companies-working-space-elevator.htm> (Writer at the Tech Times)//Elmer

Space elevators are solid proof that any mundane object sounds way cooler if you stick the word "space" in front of it. But there's much more than coolness at stake when building a space elevator – this technology has the potential to revolutionize space transportation, and the Canadian private space company Thoth Technology that was recently awarded a patent for its space elevator design isn't the only company in the game. One of the other major players is a U.S.-based company called LiftPort Group, founded by space entrepreneur Michael Laine in 2003. Its plan for a space elevator is vastly different from the one for which Thoth received a patent, however. Whereas Thoth's plans entail tethering a 12-mile-high inflatable space elevator to the Earth, LiftPort is shooting for the moon. Originally, LiftPort had planned to build an Earth elevator, too, but it abandoned the idea in 2007 in favor of building a lunar elevator. The basic design for a lunar elevator is an anchor in the moon that is attached to a cable that extends to a space station situated at a very special point. Known as a Lagrange Point, this is the gravitational tipping point between the Earth and the moon, where their gravitational pulls essentially cancel one another out. A robot could then travel up and down the tether, ferrying cargo between the moon and the station. Out farther in space, a counterweight would balance out the system. Both types of space elevator are intended to increase space access, but in very different ways. Thoth's Earth elevator aims to make launches easier by starting off 12 miles above the Earth's surface. LiftPort's space elevator aims to increase access to the moon in particular, because it is much easier to launch a rocket to the Lagrange Point and dock it at a space station than it is to get to the moon directly. There's a third major company based in Japan called Obayashi Corp. whose plans look like a hybrid of Thoth's and LiftPort's. Obayashi is not a space company, however – it's actually a construction company. Like Thoth, Obayashi plans to build an Earth elevator. But its Earth elevator would consist of a cable tethered to the blue planet, a robotic cargo-carrier, a space station, and a counterweight. It essentially looks like LiftPort's plans, but stuck to the Earth instead of to the moon.

#### Yes Space Elevators – NASA confirms.

Snowden 18 Scott Snowden 10-2-2018 "A colossal elevator to space could be going up sooner than you ever imagined" <https://www.nbcnews.com/mach/science/colossal-elevator-space-could-be-going-sooner-you-ever-imagined-ncna915421> (Scott has written about science and technology for 20 years for publications around the world. He covers environmental technology for Forbes.)//Elmer

For more than half a century, rockets have been the only way to go to space. But in the not-too-distant future, we may have another option for sending up people and payloads: a colossal elevator extending from Earth’s surface up to an altitude of 22,000 miles, where geosynchronous satellites orbit. NASA says the basic concept of a space elevator is sound, and researchers around the world are optimistic that one can be built. The Obayashi Corp., a global construction firm based in Tokyo, has said it will build one by 2050, and China wants to build one as soon as 2045. Now an experiment to be conducted soon aboard the International Space Station will help determine the real-world feasibility of a space elevator. “The space elevator is the Holy Grail of space exploration,” says Michio Kaku, a professor of physics at City College of New York and a noted futurist. “Imagine pushing the ‘up’ button of an elevator and taking a ride into the heavens. It could open up space to the average person.”

#### Regardless of completion, Elevators spur investment in Nanotechnology

Liam O’Brien 16. University of Wollongong. 07/2016. “Nanotechnology in Space.” Young Scientists Journal; Canterbury, no. 19, p. 22.

Nanotechnology is at the forefront of scientific development, continuing to astound and innovate. Likewise, the space industry is rapidly increasing in sophistication and competition, with companies such as SpaceX, Blue Origin and Virgin Galactic becoming increasingly prevalent in what could become a new commercial space race. The various space programs over the past 60 years have led to a multitude of beneficial impacts for everyday society. Nanotechnology, through research and development in space has the potential to do the same. Potential applications of nanotechnology in space are numerous, many of them have the potential to capture and inspire generations to come. One of these applications is the space elevator. By using carbon nanotubes, a super light yet strong material, this concept would be an actual physical structure from the surface of the Earth to an altitude of approximately 36 000 km. The tallest building in the world would fit into this elevator over 42 000 times. The counterweight, used to keep the elevator taught, is proposed to be an asteroid. This would need to be at a distance of 100 000 km, a quarter of the distance to the moon. The benefits of such a structure would be enormous. 95% of a space shuttle's weight at take-off is fuel, costing US$ 20 000 per kilogram to send something into space. However, with a space elevator the cost per kilogram can be reduced to as little as US$ 200. Exploration to other planets can begin at the tower, and travel to and from the moon could become as simple as a morning commute to work. Solar sails provide the means to travel large distances and incredible speeds. Much like sails on a boat use wind, the solar sail uses light as a source of propulsion. Ideally these sails would be kilometres in length and only a few micrometres in thickness. This provides us with the ability to travel at speeds previously unheard of. Using carbon nanotubes once again, a solar sail has the capability to travel at 39 756 km/s which is 13% of the speed of light! This sail could reach Pluto in an astonishing 1.7 days, and Alpha Centauri in just 32 years. Space travel to other planets, other stars, could be possible with solar sails. The Planetary Society is funding for a space sail of itself, and has successfully launched one into orbit. NASA has also sent a sail into orbit, allowing it to burn up in the atmosphere after 240 days. Investing time and resources into nanotechnology for space exploration has benefits for society today. Materials such as graphene are being used in modern manufacturing at an increasing rate as the applications become utilised. Carbon nanotubes will change the way we think about materials and their strength. These nanotubes have a tensile strength one hundred times that of steel, yet are only a sixth of the weight. Imagine light weight vehicles using less petrol and energy as well as being just as strong as regular vehicles. With potentials to revolutionize the way we think about space travel, nanotechnology has a bright future. As a new field of science, it has the capability to push the human race to the outer reaches of our galaxy and hopefully one day to other stars. It will inspire generations of explorers and dreamers to challenge themselves and advance the human race into the next era. As Richard Feynman said in his 1959 talk 'There's Plenty of Room at the Bottom' "A field in which little has been done, but in which an enormous amount can be done. There is still plenty more to achieve.

#### Nano tech solves warming

Bhavya Khullar. September 4, 2017. Nanomaterials Could Combat Climate Change and Reduce Pollution. https://www.scientificamerican.com/article/nanomaterials-could-combat-climate-change-and-reduce-pollution/

The list of environmental problems that the world faces may be huge, but some strategies for solving them are remarkably small. First explored for applications in microscopy and computing, nanomaterials—materials made up of units that are each thousands of times smaller than the thickness of a human hair—are emerging as useful for tackling threats to our planet’s well-being. Scientists across the globe are developing nanomaterials that can efficiently use carbon dioxide from the air, capture toxic pollutants from water and degrade solid waste into useful products. “Nanomaterials could help us mitigate pollution. They are efficient catalysts and mostly recyclable. Now, they have to become economical for commercialization and better to replace present-day technologies completely,” says [Arun Chattopadhyay](http://www.iitg.ac.in/arun/), a member of the chemistry faculty at the Center for Nanotechnology, Indian Institute of Technology Guwahati. To help slow the climate-changing rise in atmospheric CO2levels, researchers have developed nanoCO2 harvesters that can suck atmospheric carbon dioxide and deploy it for industrial purposes. “Nanomaterials can convert carbon dioxide into useful products like alcohol. The materials could be simple chemical catalysts or photochemical in nature that work in the presence of sunlight,” says Chattopadhyay, who has been working with nanomaterials to tackle environmental pollutants for more than a decade. Many research groups are working to address a problem that, if solved, could be a holy grail in combating climate change: how to pull CO2 out of the atmosphere and convert it into useful products. Chattopadhyay isn’t alone. Many research groups are working to address a problem that, if solved, could be a holy grail in combating climate change: how to pull CO2 out of the atmosphere and convert it into useful products. Nanoparticles offer a promising approach to this because they have a large surface-area-to-volume ratio for interacting with CO2 and properties that allow them to facilitate the conversion of CO2into other things. The challenge is to make them economically viable. Researchers have tried everything from metallic to carbon-based nanoparticles to reduce the cost, but so far they haven’t become efficient enough for industrial-scale application. One of the most recent points of progress in this area is work by scientists at the CSIR-Indian Institute of Petroleum and the Lille University of Science and Technology in France. The researchers developed a nanoCO2 harvester that uses water and sunlight to convert atmospheric CO2 into methanol, which can be employed as an engine fuel, a solvent, an antifreeze agent and a diluent of ethanol. Made by wrapping a layer of modified graphene oxide around spheres of copper zinc oxide and magnetite, the material looks like a miniature golf ball, captures CO2 more efficiently than conventional catalysts and can be readily reused, according to Suman Jain, senior scientist of the Indian Institute of Petroleum, Dehradun in India, who developed the nanoCO2harvester. Jain says that the nanoCO2 harvester has a large molecular surface area and captures more CO2 than a conventional catalyst with similar surface area would, which makes the conversion more efficient. But due to their small size, the nanoparticles have a tendency to clump up, making them inactive with prolonged use. Jain adds that synthesizing useful nanoparticle-based materials is also challenging because it’s hard to make the particles a consistent size. Chattopadhyay says the efficiency of such materials can be improved further, providing hope for useful application in the future. CLEANSING WATER Most toxic dyes used in textile and leather industries can be captured with nanoparticles. “Water pollutants such as dyes from human-created waste like those from tanneries could get to natural sources of water like deep tube wells or groundwater if wastewater from these industries is left untreated,” says Chattopadhyay. “This problem is rather difficult to solve.” An international group of researchers led by professor Elzbieta Megiel of the University of Warsaw in Poland reports that nanomaterials have been widely studied for removing heavy metals and dyes from wastewater. According to the research team, adsorption processes using materials containing magnetic nanoparticles are highly effective and can be easily performed because such nanoparticles have a large number of sites on their surface that can capture pollutants and don’t readily degrade in water. Chattopadhyay adds that appropriately designed magnetic nanomaterials can be used to separate pollutants such as arsenic, lead, chromium and mercury from water. However, the nanotech-based approach has to be more efficient than conventional water purification technology to make it worthwhile. In addition to removing dyes and metals, nanomaterials can also be used to clean up oil spills. Researchers led by Pulickel Ajayan at Rice University in Houston, Texas, have developed a reusable nanosponge that can remove oil from contaminated seawater.

#### Warming causes Extinction

Kareiva 18, Peter, and Valerie Carranza. "Existential risk due to ecosystem collapse: Nature strikes back." Futures 102 (2018): 39-50. (Ph.D. in ecology and applied mathematics from Cornell University, director of the Institute of the Environment and Sustainability at UCLA, Pritzker Distinguished Professor in Environment & Sustainability at UCLA)//Re-cut by Elmer

In summary, six of the nine proposed planetary boundaries (phosphorous, nitrogen, biodiversity, land use, atmospheric aerosol loading, and chemical pollution) are unlikely to be associated with existential risks. They all correspond to a degraded environment, but in our assessment do not represent existential risks. However, the three remaining boundaries (**climate change**, global **freshwater** cycle, **and** ocean **acidification**) do **pose existential risks**. This is **because of** intrinsic **positive feedback loops**, substantial lag times between system change and experiencing the consequences of that change, and the fact these different boundaries interact with one another in ways that yield surprises. In addition, climate, freshwater, and ocean acidification are all **directly connected to** the provision of **food and water**, and **shortages** of food and water can **create conflict** and social unrest. Climate change has a long history of disrupting civilizations and sometimes precipitating the collapse of cultures or mass emigrations (McMichael, 2017). For example, the 12th century drought in the North American Southwest is held responsible for the collapse of the Anasazi pueblo culture. More recently, the infamous potato famine of 1846–1849 and the large migration of Irish to the U.S. can be traced to a combination of factors, one of which was climate. Specifically, 1846 was an unusually warm and moist year in Ireland, providing the climatic conditions favorable to the fungus that caused the potato blight. As is so often the case, poor government had a role as well—as the British government forbade the import of grains from outside Britain (imports that could have helped to redress the ravaged potato yields). Climate change intersects with freshwater resources because it is expected to exacerbate drought and water scarcity, as well as flooding. Climate change can even impair water quality because it is associated with heavy rains that overwhelm sewage treatment facilities, or because it results in higher concentrations of pollutants in groundwater as a result of enhanced evaporation and reduced groundwater recharge. **Ample clean water** is not a luxury—it **is essential for human survival**. Consequently, cities, regions and nations that lack clean freshwater are vulnerable to social disruption and disease. Finally, ocean acidification is linked to climate change because it is driven by CO2 emissions just as global warming is. With close to 20% of the world’s protein coming from oceans (FAO, 2016), the potential for severe impacts due to acidification is obvious. Less obvious, but perhaps more insidious, is the interaction between climate change and the loss of oyster and coral reefs due to acidification. Acidification is known to interfere with oyster reef building and coral reefs. Climate change also increases storm frequency and severity. Coral reefs and oyster reefs provide protection from storm surge because they reduce wave energy (Spalding et al., 2014). If these reefs are lost due to acidification at the same time as storms become more severe and sea level rises, coastal communities will be exposed to unprecedented storm surge—and may be ravaged by recurrent storms. A key feature of the risk associated with climate change is that mean annual temperature and mean annual rainfall are not the variables of interest. Rather it is extreme episodic events that place nations and entire regions of the world at risk. These extreme events are by definition “rare” (once every hundred years), and changes in their likelihood are challenging to detect because of their rarity, but are exactly the manifestations of climate change that we must get better at anticipating (Diffenbaugh et al., 2017). Society will have a hard time responding to shorter intervals between rare extreme events because in the lifespan of an individual human, a person might experience as few as two or three extreme events. How likely is it that you would notice a change in the interval between events that are separated by decades, especially given that the interval is not regular but varies stochastically? A concrete example of this dilemma can be found in the past and expected future changes in storm-related flooding of New York City. The highly disruptive flooding of New York City associated with Hurricane Sandy represented a flood height that occurred once every 500 years in the 18th century, and that occurs now once every 25 years, but is expected to occur once every 5 years by 2050 (Garner et al., 2017). This change in frequency of extreme floods has profound implications for the measures New York City should take to protect its infrastructure and its population, yet because of the stochastic nature of such events, this shift in flood frequency is an elevated risk that will go unnoticed by most people. 4. The combination of positive feedback loops and societal inertia is fertile ground for global environmental catastrophes **Humans** are remarkably ingenious, and **have adapted** to crises **throughout** their **history**. Our doom has been repeatedly predicted, only to be averted by innovation (Ridley, 2011). **However**, the many **stories** **of** human ingenuity **successfully** **addressing** **existential risks** such as global famine or extreme air pollution **represent** environmental c**hallenges that are** largely **linear**, have immediate consequences, **and operate without positive feedbacks**. For example, the fact that food is in short supply does not increase the rate at which humans consume food—thereby increasing the shortage. Similarly, massive air pollution episodes such as the London fog of 1952 that killed 12,000 people did not make future air pollution events more likely. In fact it was just the opposite—the London fog sent such a clear message that Britain quickly enacted pollution control measures (Stradling, 2016). Food shortages, air pollution, water pollution, etc. send immediate signals to society of harm, which then trigger a negative feedback of society seeking to reduce the harm. In contrast, today’s great environmental crisis of climate change may cause some harm but there are generally long time delays between rising CO2 concentrations and damage to humans. The consequence of these delays are an absence of urgency; thus although 70% of Americans believe global warming is happening, only 40% think it will harm them (http://climatecommunication.yale.edu/visualizations-data/ycom-us-2016/). Secondly, unlike past environmental challenges, **the Earth’s climate system is rife with positive feedback loops**. In particular, as CO2 increases and the climate warms, that **very warming can cause more CO2 release** which further increases global warming, and then more CO2, and so on. Table 2 summarizes the best documented positive feedback loops for the Earth’s climate system. These feedbacks can be neatly categorized into carbon cycle, biogeochemical, biogeophysical, cloud, ice-albedo, and water vapor feedbacks. As important as it is to understand these feedbacks individually, it is even more essential to study the interactive nature of these feedbacks. Modeling studies show that when interactions among feedback loops are included, uncertainty increases dramatically and there is a heightened potential for perturbations to be magnified (e.g., Cox, Betts, Jones, Spall, & Totterdell, 2000; Hajima, Tachiiri, Ito, & Kawamiya, 2014; Knutti & Rugenstein, 2015; Rosenfeld, Sherwood, Wood, & Donner, 2014). This produces a wide range of future scenarios. Positive feedbacks in the carbon cycle involves the enhancement of future carbon contributions to the atmosphere due to some initial increase in atmospheric CO2. This happens because as CO2 accumulates, it reduces the efficiency in which oceans and terrestrial ecosystems sequester carbon, which in return feeds back to exacerbate climate change (Friedlingstein et al., 2001). Warming can also increase the rate at which organic matter decays and carbon is released into the atmosphere, thereby causing more warming (Melillo et al., 2017). Increases in food shortages and lack of water is also of major concern when biogeophysical feedback mechanisms perpetuate drought conditions. The underlying mechanism here is that losses in vegetation increases the surface albedo, which suppresses rainfall, and thus enhances future vegetation loss and more suppression of rainfall—thereby initiating or prolonging a drought (Chamey, Stone, & Quirk, 1975). To top it off, overgrazing depletes the soil, leading to augmented vegetation loss (Anderies, Janssen, & Walker, 2002). Climate change often also increases the risk of forest fires, as a result of higher temperatures and persistent drought conditions. The expectation is that **forest fires will become more frequent** and severe with climate warming and drought (Scholze, Knorr, Arnell, & Prentice, 2006), a trend for which we have already seen evidence (Allen et al., 2010). Tragically, the increased severity and risk of Southern California wildfires recently predicted by climate scientists (Jin et al., 2015), was realized in December 2017, with the largest fire in the history of California (the “Thomas fire” that burned 282,000 acres, https://www.vox.com/2017/12/27/16822180/thomas-fire-california-largest-wildfire). This **catastrophic fire** embodies the sorts of positive feedbacks and interacting factors that **could catch humanity off-guard and produce a** true **apocalyptic event.** Record-breaking rains produced an extraordinary flush of new vegetation, that then dried out as record heat waves and dry conditions took hold, coupled with stronger than normal winds, and ignition. Of course the record-fire released CO2 into the atmosphere, thereby contributing to future warming. Out of all types of feedbacks, water vapor and the ice-albedo feedbacks are the most clearly understood mechanisms. Losses in reflective snow and ice cover drive up surface temperatures, leading to even more melting of snow and ice cover—this is known as the ice-albedo feedback (Curry, Schramm, & Ebert, 1995). As snow and ice continue to melt at a more rapid pace, millions of people may be displaced by flooding risks as a consequence of sea level rise near coastal communities (Biermann & Boas, 2010; Myers, 2002; Nicholls et al., 2011). The water vapor feedback operates when warmer atmospheric conditions strengthen the saturation vapor pressure, which creates a warming effect given water vapor’s strong greenhouse gas properties (Manabe & Wetherald, 1967). Global warming tends to increase cloud formation because warmer temperatures lead to more evaporation of water into the atmosphere, and warmer temperature also allows the atmosphere to hold more water. The key question is whether this increase in clouds associated with global warming will result in a positive feedback loop (more warming) or a negative feedback loop (less warming). For decades, scientists have sought to answer this question and understand the net role clouds play in future climate projections (Schneider et al., 2017). Clouds are complex because they both have a cooling (reflecting incoming solar radiation) and warming (absorbing incoming solar radiation) effect (Lashof, DeAngelo, Saleska, & Harte, 1997). The type of cloud, altitude, and optical properties combine to determine how these countervailing effects balance out. Although still under debate, it appears that in most circumstances the cloud feedback is likely positive (Boucher et al., 2013). For example, models and observations show that increasing greenhouse gas concentrations reduces the low-level cloud fraction in the Northeast Pacific at decadal time scales. This then has a positive feedback effect and enhances climate warming since less solar radiation is reflected by the atmosphere (Clement, Burgman, & Norris, 2009). The key lesson from the long list of potentially positive feedbacks and their interactions is that **runaway climate change,** and runaway perturbations have to be taken as a serious possibility. Table 2 is just a snapshot of the type of feedbacks that have been identified (see Supplementary material for a more thorough explanation of positive feedback loops). However, this list is not exhaustive and the possibility of undiscovered positive feedbacks **portends** even greater **existential risks**. The many environmental crises humankind has previously averted (famine, ozone depletion, London fog, water pollution, etc.) were averted because of political will based on solid scientific understanding. We cannot count on complete scientific understanding when it comes to positive feedback loops and climate change.

## OFF

### 1NC---Innovation DA

#### Space Commercialization drives Tech Innovation in the Status Quo – it provides a unique impetus.

Hampson 17 Joshua Hampson 1-25-2017 “The Future of Space Commercialization” <https://republicans-science.house.gov/sites/republicans.science.house.gov/files/documents/TheFutureofSpaceCommercializationFinal.pdf> (Security Studies Fellow at the Niskanen Center)//Elmer

The size of the space economy is far larger than many may think. In 2015 alone, the global market amounted to $323 billion. Commercial infrastructure and systems accounted for 76 percent of that 9 total, with satellite television the largest subsection at $95 billion. The global space launch market’s 10 11 share of that total came in at $6 billion dollars. It can be hard to disaggregate how space benefits 12 particular national economies, but in 2009 (the last available report), the Federal Aviation Administration (FAA) estimated that commercial space transportation and enabled industries generated $208.3 billion in economic activity in the United States alone. Space is not just about 13 satellite television and global transportation; while not commercial, GPS satellites also underpin personal navigation, such as smartphone GPS use, and timing data used for Internet coordination.14 Without that data, there could be problems for a range of Internet and cloud-based services.15 There is also room for growth. The FAA has noted that while the commercial launch sector has not grown dramatically in the last decade, there are indications that there is latent demand. This 16 demand may catalyze an increase in launches and growth of the wider space economy in the next decade. The Satellite Industry Association’s 2015 report highlighted that their section of the space economy outgrew both the American and global economies. The FAA anticipates that growth to 17 continue, with expectations that small payload launch will be a particular industry driver.18 In the future, emerging space industries may contribute even more the American economy. Space tourism and resource recovery—e.g., mining on planets, moons , and asteroids—in particular may become large parts of that industry. Of course, their viability rests on a range of factors, including costs, future regulation, international problems, and assumptions about technological development. However, there is increasing optimism in these areas of economic production. But the space economy is not just about what happens in orbit, or how that alters life on the ground. The growth of this economy can also contribute to new innovations across all walks of life. Technological Innovation Innovation is generally hard to predict; some new technologies seem to come out of nowhere and others only take off when paired with a new application. It is difficult to predict the future, but it is reasonable to expect that a growing space economy would open opportunities for technological and organizational innovation. In terms of technology, the difficult environment of outer space helps incentivize progress along the margins. Because each object launched into orbit costs a significant amount of money—at the moment between $27,000 and $43,000 per pound, though that will likely drop in the future —each 19 reduction in payload size saves money or means more can be launched. At the same time, the ability to fit more capability into a smaller satellite opens outer space to actors that previously were priced out of the market. This is one of the reasons why small, affordable satellites are increasingly pursued by companies or organizations that cannot afford to launch larger traditional satellites. These small 20 satellites also provide non-traditional launchers, such as engineering students or prototypers, the opportunity to learn about satellite production and test new technologies before working on a full-sized satellite. That expansion of developers, experimenters, and testers cannot but help increase innovation opportunities. Technological developments from outer space have been applied to terrestrial life since the earliest days of space exploration. The National Aeronautics and Space Administration (NASA) maintains a website that lists technologies that have spun off from such research projects. Lightweight 21 nanotubes, useful in protecting astronauts during space exploration, are now being tested for applications in emergency response gear and electrical insulation. The need for certainty about the resiliency of materials used in space led to the development of an analytics tool useful across a range of industries. Temper foam, the material used in memory-foam pillows, was developed for NASA for seat covers. As more companies pursue their own space goals, more innovations will likely come from the commercial sector. Outer space is not just a catalyst for technological development. Satellite constellations and their unique line-of-sight vantage point can provide new perspectives to old industries. Deploying satellites into low-Earth orbit, as Facebook wants to do, can connect large, previously-unreached swathes of 22 humanity to the Internet. Remote sensing technology could change how whole industries operate, such as crop monitoring, herd management, crisis response, and land evaluation, among others. 23 While satellites cannot provide all essential information for some of these industries, they can fill in some useful gaps and work as part of a wider system of tools. Space infrastructure, in helping to change how people connect and perceive Earth, could help spark innovations on the ground as well. These innovations, changes to global networks, and new opportunities could lead to wider economic growth.

#### Strong Innovation solves Extinction.

Matthews 18 Dylan Matthews 10-26-2018 “How to help people millions of years from now” <https://www.vox.com/future-perfect/2018/10/26/18023366/far-future-effective-altruism-existential-risk-doing-good> (Co-founder of Vox, citing Nick Beckstead @ Rutgers University)//Re-cut by Elmer

If you care about improving human lives, you should overwhelmingly care about those quadrillions of lives rather than the comparatively small number of people alive today. The 7.6 billion people now living, after all, amount to less than 0.003 percent of the population that will live in the future. It’s reasonable to suggest that those quadrillions of future people have, accordingly, hundreds of thousands of times more moral weight than those of us living here today do. That’s the basic argument behind Nick Beckstead’s 2013 Rutgers philosophy dissertation, “On the overwhelming importance of shaping the far future.” It’s a glorious mindfuck of a thesis, not least because Beckstead shows very convincingly that this is a conclusion any plausible moral view would reach. It’s not just something that weird utilitarians have to deal with. And Beckstead, to his considerable credit, walks the walk on this. He works at the Open Philanthropy Project on grants relating to the far future and runs a charitable fund for donors who want to prioritize the far future. And arguments from him and others have turned “long-termism” into a very vibrant, important strand of the effective altruism community. But what does prioritizing the far future even mean? The most literal thing it could mean is preventing human extinction, to ensure that the species persists as long as possible. For the long-term-focused effective altruists I know, that typically means identifying concrete threats to humanity’s continued existence — like unfriendly artificial intelligence, or a pandemic, or global warming/out of control geoengineering — and engaging in activities to prevent that specific eventuality. But in a set of slides he made in 2013, Beckstead makes a compelling case that while that’s certainly part of what caring about the far future entails, approaches that address specific threats to humanity (which he calls “targeted” approaches to the far future) have to complement “broad” approaches, where instead of trying to predict what’s going to kill us all, you just generally try to keep civilization running as best it can, so that it is, as a whole, well-equipped to deal with potential extinction events in the future, not just in 2030 or 2040 but in 3500 or 95000 or even 37 million. In other words, caring about the far future doesn’t mean just paying attention to low-probability risks of total annihilation; it also means acting on pressing needs now. For example: We’re going to be better prepared to prevent extinction from AI or a supervirus or global warming if society as a whole makes a lot of scientific progress. And a significant bottleneck there is that the vast majority of humanity doesn’t get high-enough-quality education to engage in scientific research, if they want to, which reduces the **odds that we have enough trained scientists to come up with the breakthroughs** we need as a civilization to survive and thrive. So maybe one of the best things we can do for the far future is to improve school systems — here and now — to harness the group economist Raj Chetty calls “lost Einsteins” (potential innovators who are thwarted by poverty and inequality in rich countries) and, more importantly, the hundreds of millions of kids in developing countries dealing with even worse education systems than those in depressed communities in the rich world. What if living ethically for the far future means living ethically now? Beckstead mentions some other broad, or very broad, ideas (these are all his descriptions): Help make computers faster so that people everywhere can work more efficiently Change intellectual property law so that technological innovation can happen more quickly Advocate for open borders so that people from poorly governed countries can move to better-governed countries and be more productive Meta-research: improve incentives and norms in academic work to better advance human knowledge Improve education Advocate for political party X to make future people have values more like political party X ”If you look at these areas (economic growth and technological progress, access to information, individual capability, social coordination, motives) a lot of everyday good works contribute,” Beckstead writes. “An implication of this is that a lot of everyday good works are good from a broad perspective, even though hardly anyone thinks explicitly in terms of far future standards.” Look at those examples again: It’s just a list of what normal altruistically motivated people, not effective altruism folks, generally do. Charities in the US love talking about the lost opportunities for innovation that poverty creates. Lots of smart people who want to make a difference become scientists, or try to work as teachers or on improving education policy, and lord knows there are plenty of people who become political party operatives out of a conviction that the moral consequences of the party’s platform are good. All of which is to say: Maybe effective altruists aren’t that special, or at least maybe we don’t have access to that many specific and weird conclusions about how best to help the world. If the far future is what matters, and generally trying to make the world work better is among the best ways to help the far future, then effective altruism just becomes plain ol’ do-goodery.

## OFF

### 1NC---Ev Ethics

Ev Ethics

#### Interp: Full paragraphs must be cut properly and not conceal information, regardless of perceived relevancy.

#### Cutting cards in the middle of a paragraph allows debaters to manipulate evidence and strategically leave out what contradicts with their arguments – putting rest of the uncut paragraph in the doc solves all your offense unless your intent was to cheat which is even worse.

#### Violation---Insert SS

**AC Durrani, 19**

(Haris A. Durrani is a JD/PhD candidate at Columbia Law School and Princeton University (History of Science). He is winner of the Sacknoff Prize for Space History, “Is Spaceflight Colonialism?”, <https://www.thenation.com/article/apollo-space-lunar-rockets-colonialism/>, July 19, 2019, Ak.)

In **2017**, **protesters** occupied the Guiana Space Centre **in** **Kouru**, French Guiana, **shutting down half the world’s space launches** **for** nearly **the entire month of April**. French Guiana is a “department” of France, a territory whose currency is the euro and residents are French citizens. It is one of the few remaining European territories in the Americas. The territory was **a former penal colony**, Devil’s Island, which operated from 1853 to 1953, and, since 1964, **France has exploited its control over French Guiana to operate the space center**. **Against this history**, **the massive demonstration in 2017 sought redress** **for** a range of debilitating conditions that protesters attributed to mainland France: growing **unemployment**, decaying infrastructure, **paltry wages**, burdensome cost of living, high **homicide** rate, and **limited access to schools**, **medical services**, **and** potable **water**. **Occupying the** center, the “**second-busiest** **spaceport in the world** after Cape Canaveral,” **was a powerful way for the protesters to command** the **attention** of the mother country. **They pressed on** a vulnerability—French, European, and **global dependence on the center**—in order **to make visible** their **imperial plight** to the world. Demonstrators protest near Guiana Space Centre on April 4, 2017 in Kourou, French Guiana. (Sipa France via AP Images) As Americans celebrate the monumental semi-centennial of the Apollo 11 landing, the commemorations should also invite reflection on the troubled history of spaceflight and the laws that govern it. Two years before Neil Armstrong and Buzz Aldrin stepped onto the moon, the Outer Space Treaty of 1967 had ensured that no nation could declare sovereignty in space; planting an American flag on the lunar surface, US officials knew, did not amount to a national claim. But while this “anti-**imperial**” element of the Space Treaty has received deserved attention, it by no means represents the **history of spaceflight and outer-space law** as **practiced** by countries and corporations in **the Global North**—a point upon which I elaborate in the Columbia Journal of Transnational Law. While the recent spate of billionaires cashing in on spaceflight points to the inequalities that shape its development, these inequalities are hardly new. The postcolonial unrest in French Guiana is not an isolated incident. **Because of** its **proximity to the equator**, **territory in developing countries is particularly valuable for launching** into space, communicating with spacecraft, **and monitoring orbit**. This March, Jair **Bolsonaro** signed a **deal with** Donald **Trump to open** **Brazil’s** Alcântara **Launch Center** **to the US space industry**. This has **revived concerns about the land rights of** the **quilombola, indigenous black**, **and poor communities in Brazil**. **In the 1980s, the Brazilian government displaced the quilombolas when it established the space center**, **promising economic development** that has yet to be realized. Recent scholarship has pointed to the **contingencies of launch-site territory, nationalism, and self-determination** **in India and Kenya**. Recently, **protesters in Hawaii** have **attempted to prevent** the **construction of a telescope on a mountain sacred to indigenous peoples**. Meanwhile, the **US** Global Positioning System (**GPS**) has **established communication bases** **on numerous islands where America claims territory**, **disrupting communities that live there**. Similarly, the US Air Force’s **Lockheed Martin**–commissioned Space Fence, which **will monitor spacecraft and debris** in orbit, **will run 80 percent of its capabilities** out of a military base **in the Marshall Islands**, a continuing subject of US empire. In these histories, **spaceflight relies upon and continues imperial claims over territory and resources**. Within the United States, launch sites can exploit marginalized populations as well. For instance, industry and government agencies in the Mojave Desert region—one of the nation’s oldest sites for space activities—employ locals as manufacturers and engineers and teach students about spaceflight. But these developments do not seem to have improved the economy in Mojave, where the median income is below the national median. The population is predominantly black and Latino. **The US Department of Interior’s** long **history of imperial expansion** even **includes plans for a lunar colony** **and** the **use of satellites to survey resources on indigenous lands** in the United States and abroad. Moreover, the massive **technological feats of spaceflight** **rely on** **imperial claims over natural resources**. **Luxembourg**, a recent hub for commercial space, **accumulated wealth by** virtue of **its history of mining**, but **marginalized communities with valuable raw materials have fallen prey to the “resource trap” common to imperial encounters**. For instance, the fact that Mojave was a key manufacturing and mining site for the Southern Pacific Railroad implicates the region in a longer history of indigenous violence and economic difficulty. Similarly, **amid** the advent of aerial technology and **the Space Age, the US military-industrial complex funded mining projects throughout the Caribbean**, **extracting bauxite** (aluminum) with which **to construct US aerospace vehicles**. Likewise, the Ball Corporation, famous for its subsidiary Ball Aerospace, is predominantly an aluminum, steel, and packaging company. Over the last decade, China has sought to instrumentalize its space capabilities to grow a network of soft power and economic resources, offering telecommunications satellites to several states, including Nigeria, Venezuela, and Bolivia, in exchange for access to natural resources like oil, raw materials, and agriculture. **Spaceflight** almost **invariably involves activities that directly subjugate marginalized peoples**. **Space provides a strategic military position** **from which to continue postcolonial violence on Earth**, **exacerbating inequalities between spacefaring countries and** **the** so-called “**Third World**.” Space is critical for surveilling and enacting violence upon communities throughout the Third World, **from Moroccan spy satellites over occupied Western Sahara**, **to remote sensing of Afghanistan** and other strategic regions, to **monitoring** of **the US-Mexico border**: The United States spends $10 billion per year on publicly known space projects, but $15 billion on classified military activities. Moreover, **drones and** most other **military technologies that harm and surveil marginalized communities depend on** **g**lobal **p**o**s**itioning technology **and space**-based **communications**. **Significant advances in space technology developed in the context of US intervention in the Middle East and Latin America**: Remote sensing and GPS developed in the Gulf War, and, decades earlier, the first US telecommunications satellites were used to communicate with troops in Saigon. More recently, consider the US Air Force’s aforementioned Space Fence or Boeing’s Space Based Space Surveillance satellite constellation and X-37B orbital drone, which has orbited Earth several times over the past decade. Boeing and the US Air Force's unmanned X-37B space plane. (Photo by US Air Force) These **claims over territory, resources, and populations highlight** the **enormous accumulation of capital necessary to access space**.

\*look at the last line\*

https://www.thenation.com/article/world/apollo-space-lunar-rockets-colonialism/

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#### This is a reason to reject the team—miscutting evidence is academic misconduct that should disqualify any other argument they make in the debate from counting on the record—a brilliant, plagiarized paper or speech would still get a zero----voter for edu and fairness---it’s the only portable skill we take from debate and ev ethics obscures the ability the engage with the aff insofar as they have cheated and all their args are epistemologically suspect---ow any other layer of debate or any of their theory arguments---key to reciprocity---anyone caught cheating would be dropped regardless of anything else even---least arbitrary form of intervention---it’s a sequencing question and a prereq to engaging in the debate or allowing the aff to finish this round---im willing to stake the round on it.

## Case

### 1NC---Util

**1]** **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.

**Extinction first –**

**1 – Forecloses future improvement – we can never improve society because our impact is irreversible**

**2 – Turns suffering – mass death causes suffering because people can’t get access to resources and basic necessities**

**3 – Moral obligation – allowing people to die is unethical and should be prevented because it creates ethics towards other people**

**4 – Objectivity – body count is the most objective way to calculate impacts because comparing suffering is unethical**

**5 – Moral uncertainty – if we’re unsure about which interpretation of the world is true – we ought to preserve the world to keep debating about it**

### 1NC---Offense

#### Vote neg on presumption –

#### Realism true

Marcelo **de Araujo** **14**, professor for Ethics at Universidade do Estado do Rio de Janeiro, “Moral Enhancement and Political Realism,” Journal of Evolution and Technology 24(2): 29-43

Some moral enhancement theorists argue that a society of morally enhanced individuals would be in a better position to cope with important problems that humankind is likely to face in the future such as, for instance, the threats posed by climate change, grand scale terrorist attacks, or the risk of catastrophic wars. The assumption here is quite simple: our inability to cope successfully with these problems stems mainly from a sort of deficit in human beings’ moral motivation. If human beings were morally better – if we had enhanced moral dispositions – there would be fewer wars, less terrorism, and more willingness to save our environment. Although simple and attractive, this assumption is, as I intend to show, false. At the root of threats to the survival of humankind in the future is not a deficit in our moral dispositions, but the endurance of an old political arrangement that prevents the pursuit of shared goals on a collective basis. The political arrangement I have in mind here is the international system of states. In my analysis of the political implications of moral enhancement, I intend to concentrate my attention only on the supposition that we could avoid major wars in the future by making individuals morally better. I do not intend to discuss the threats posed by climate change, or by terrorism, although some human enhancement theorists also seek to cover these topics. I will explain, in the course of my analysis, a conceptual distinction between “human nature realism” and “structural realism,” well-known in the field of international relations theory. Thomas Douglas seems to have been among the first to explore the idea of “moral enhancement” as a new form of human enhancement. He certainly helped to kick off the current phase of the debate. In a paper published in 2008, Douglas suggests that in the “future people might use biomedical technology to morally enhance themselves.” Douglas characterizes moral enhancement in terms of the acquisition of “morally better motives” (Douglas 2008, 229). Mark Walker, in a paper published in 2009, suggests a similar idea. He characterizes moral enhancement in terms of improved moral dispositions or “genetic virtues”: The Genetic Virtue Program (GVP) is a proposal for influencing our moral nature through biology, that is, it is an alternate yet complementary means by which ethics and ethicists might contribute to the task of making our lives and world a better place. The basic idea is simple enough: genes influence human behavior, so altering the genes of individuals may alter the influence genes exert on behavior. (Walker 2009, 27–28) Walker does not argue in favor of any specific moral theory, such as, for instance, virtue ethics. Whether one endorses a deontological or a utilitarian approach to ethics, he argues, the concept of virtue is relevant to the extent that virtues motivate us either to do the right thing or to maximize the good (Walker 2009, 35). Moral enhancement theory, however, does not reduce the ethical debate to the problem of moral dispositions. Morality also concerns, to a large extent, questions about reasons for action. And moral enhancement, most certainly, will not improve our moral beliefs; neither could it be used to settle moral disagreements. This seems to have led some authors to criticize the moral enhancement idea on the ground that it neglects the cognitive side of our moral behavior. Robert Sparrow, for instance, argues that, from a Kantian point of view, moral enhancement would have to provide us with better moral beliefs rather than enhanced moral motivation (Sparrow 2014, 25; see also Agar 2010, 74). Yet, it seems to me that this objection misses the point of the moral enhancement idea. Many people, across different countries, already share moral beliefs relating, for instance, to the wrongness of harming or killing other people arbitrarily, or to the moral requirement to help people in need. They may share moral beliefs while not sharing the same reasons for these beliefs, or perhaps even not being able to articulate the beliefs in the conceptual framework of a moral theory (Blackford 2010, 83). But although they share some moral beliefs, in some circumstances they may lack the appropriate motivation to act accordingly. Moral enhancement, thus, aims at improving moral motivation, and leaves open the question as to how to improve our moral judgments. In a recent paper, published in The Journal of Medical Ethics, neuroscientist Molly Crockett reports the state of the art in the still very embryonic field of moral enhancement. She points out, for example, that the selective serotonin reuptake inhibitor (SSRI) citalopram seems to increase harm aversion. There is, moreover, some evidence that this substance may be effective in the treatment of specific types of aggressive behavior. Like Douglas, Crockett emphasizes that moral enhancement should aim at individuals’ moral motives (Crockett 2014; see also Spence 2008; Terbeck et al. 2013). Another substance that is frequently mentioned in the moral enhancement literature is oxytocin. Some studies suggest that willingness to cooperate with other people,and to trust unknown prospective cooperators, may be enhanced by an increase in the levels of oxytocin in the organism (Zak 2008, 2011; Zak and Kugler 2011; Persson and Savulescu 2012, 118–119). Oxytocin has also been reported to be “associated with the subjective experience of empathy” (Zak 2011, 55; Zak and Kugler 2011, 144). The question I would like to examine now concerns the supposition that moral enhancement – comprehended in these terms and assuming for the sake of argument that, some day, it might become effective and safe – may also help us in coping with the threat of devastating wars in the future. The assumption that there is a relationship between, on the one hand, threats to the survival of humankind and, on the other, a sort of “deficit” in our moral dispositions is clearly made by some moral enhancements theorists. Douglas, for instance, argues that “according to many plausible theories, some of the world’s most important problems — such as developing world poverty, climate change and war — can be attributed to these moral deficits” (2008, 230). Walker, in a similar vein, writes about the possibility of “using biotechnology to alter our biological natures in an effort to reduce evil in the world” (2009, 29). And Julian Savulescu and Ingmar Persson go as far as to defend the “the need for moral enhancement” of humankind in a series of articles, and in a book published in 2012. One of the reasons Savulescu and Persson advance for the moral enhancement of humankind is that our moral dispositions seem to have remained basically unchanged over the last millennia (Persson and Savulescu 2012, 2). These dispositions have proved thus far quite useful for the survival of human beings as a species. They have enabled us to cooperate with each other in the collective production of things such as food, shelter, tools, and farming. They have also played a crucial role in the creation and refinement of a variety of human institutions such as settlements, villages, and laws. Although the possibility of free-riding has never been fully eradicated, the benefits provided by cooperation have largely exceeded the disadvantages of our having to deal with occasional uncooperative or untrustworthy individuals (Persson and Savulescu 2012, 39). The problem, however, is that the same dispositions that have enabled human beings in the past to engage in the collective production of so many artifacts and institutions now seem powerless in the face of the human capacity to destroy other human beings on a grand scale, or perhaps even to annihilate the entire human species. There is, according to Savulescu and Persson, a “mismatch” between our cognitive faculties and our evolved moral attitudes: “[…] as we have repeatedly stressed, owing to the progress of science, the range of our powers of action has widely outgrown the range of our spontaneous moral attitudes, and created a dangerous mismatch” (Persson and Savulescu 2012, 103; see also Persson and Savulescu 2010, 660; Persson and Savulescu 2011b; DeGrazie 2012, 2; Rakić 2014, 2). This worry about the mismatch between, on the one hand, the modern technological capacity to destroy and, on the other, our limited moral commitments is not new. The political philosopher Hans Morgenthau, best known for his defense of political realism, called attention to the same problem nearly fifty years ago. In the wake of the first successful tests with thermonuclear bombs, conducted by the USA and the former Soviet Union, Morgenthau referred to the “contrast” between the technological progress of our age and our feeble moral attitudes as one of the most disturbing dilemmas of our time: The first dilemma consists in the contrast between the technological unification of the world and the parochial moral commitments and political institutions of the age. Moral commitments and political institutions, dating from an age which modern technology has left behind, have not kept pace with technological achievements and, hence, are incapable of controlling their destructive potentialities. (Morgenthau 1962, 174) Moral enhancement theorists and political realists like Morgenthau, therefore, share the thesis that our natural moral dispositions are not strong enough to prevent human beings from endangering their own existence as a species. But they differ as to the best way out of this quandary: moral enhancement theorists argue for the re-engineering of our moral dispositions, whereas Morgenthau accepted the immutability of human nature and argued, instead, for the re-engineering of world politics. Both positions, as I intend to show, are wrong in assuming that the “dilemma” results from the weakness of our spontaneous moral dispositions in the face of the unprecedented technological achievements of our time. On the other hand, both positions are correct in recognizing the real possibility of global catastrophes resulting from the malevolent use of, for instance, biotechnology or nuclear capabilities. The supposition that individuals’ unwillingness to cooperate with each other, even when they would be better-off by choosing to cooperate, results from a sort of deficit of dispositions such as altruism, empathy, and benevolence has been at the core of some important political theories. This idea is an important assumption in the works of early modern political realists such as Machiavelli and Thomas Hobbes. It was also later endorsed by some well-known authors writing about the origins of war in the first half of the twentieth century. It was then believed, as Sigmund Freud suggested in a text from 1932, that the main cause of wars is a human tendency to “hatred and destruction” (in German: ein Trieb zum Hassen und Vernichtung). Freud went as far as to suggest that human beings have an ingrained “inclination” to “aggression” and “destruction” (Aggressionstrieb, Aggressionsneigung, and Destruktionstrieb), and that this inclination has a “good biological basis” (biologisch wohl begründet) (Freud 1999, 20–24; see also Freud 1950; Forbes 1984; Pick 1993, 211–227; Medoff 2009). The attempt to employ Freud’s conception of human nature in understanding international relations has recently been resumed, for instance by Kurt Jacobsen in a paper entitled “Why Freud Matters: Psychoanalysis and International Relations Revisited,” published in 2013. Morgenthau himself was deeply influenced by Freud’s speculations on the origins of war.1 Early in the 1930s, Morgenthau wrote an essay called “On the Origin of the Political from the Nature of Human Beings” (Über die Herkunft des Politischen aus dem Wesen des Menschen), which contains several references to Freud’s theory about the human propensity to aggression.2 Morgenthau’s most influential book, Politics among Nations: The Struggle for Power and Peace, first published in 1948 and then successively revised and edited, is still considered a landmark work in the tradition of political realism. According to Morgenthau, politics is governed by laws that have their origin in human nature: “Political realism believes that politics, like society in general, is governed by objective laws that have their roots in human nature” (Morgenthau 2006, 4). Just like human enhancement theorists, Morgenthau also takes for granted that human nature has not changed over recent millennia: “Human nature, in which the laws of politics have their roots, has not changed since the classical philosophies of China, India, and Greece endeavored to discover these laws” (Morgenthau 2006, 4). And since, for Morgenthau, human nature prompts human beings to act selfishly, rather than cooperatively, political leaders will sometimes favor conflict over cooperation, unless some superior power compels them to act otherwise. Now, this is exactly what happens in the domain of international relations. For in the international sphere there is not a supranational institution with the real power to prevent states from pursuing means of self-defense. The acquisition of means of self-defense, however, is frequently perceived by other states as a threat to their own security. This leads to the security dilemma and the possibility of war. As Morgenthau put the problem in an article published in 1967: “The actions of states are determined not by moral principles and legal commitments but by considerations of interest and power” (1967, 3). Because Morgenthau and early modern political philosophers such as Machiavelli and Hobbes defended political realism on the grounds provided by a specific conception human nature, their version of political realism has been frequently called “human nature realism.” The literature on human nature realism has become quite extensive (Speer 1968; Booth 1991; Freyberg-Inan 2003; Kaufman 2006; Molloy 2006, 82–85; Craig 2007; Scheuerman 2007, 2010, 2012; Schuett 2007; Neascu 2009; Behr 2010, 210–225; Brown 2011; Jütersonke 2012). It is not my intention here to present a fully-fledged account of the tradition of human nature realism, but rather to emphasize the extent to which some moral enhancement theorists, in their description of some of the gloomy scenarios humankind is likely to face in the future, implicitly endorse this kind of political realism. Indeed, like human nature realists, moral enhancement theorists assume that human nature has not changed over the last millennia, and that violence and lack of cooperation in the international sphere result chiefly from human nature’s limited inclination to pursue morally desirable goals. One may, of course, criticize the human enhancement project by rejecting the assumption that conflict and violence in the international domain should be explained by means of a theory about human nature. In a reply to Savulescu and Persson, Sparrow correctly argues that “structural issues,” rather than human nature, constitute the main factor underlying political conflicts (Sparrow 2014, 29). But he does not explain what exactly these “structural issues” are, as I intend to do later. Sparrow is right in rejecting the human nature theory underlying the human enhancement project. But this underlying assumption, in my view, is not trivially false or simply “ludicrous,” as he suggests. Human nature realism has been implicitly or explicitly endorsed by leading political philosophers ever since Thucydides speculated on the origins of war in antiquity (Freyberg-Inan 2003, 23–36). True, it might be objected that “human nature realism,” as it was defended by Morgenthau and earlier political philosophers, relied upon a metaphysical or psychoanalytical conception of human nature, a conception that, actually, did not have the support of any serious scientific investigation (Smith 1983, 167). Yet, over the last few years there has been much empirical research in fields such as developmental psychology and evolutionary biology that apparently gives some support to the realist claim. Some of these studies suggest that an inclination to aggression and conflict has its origins in our evolutionary history. This idea, then, has recently led some authors to resume “human nature realism” on new foundations, devoid of the metaphysical assumptions of the early realists, and entirely grounded in empirical research. Indeed, some recent works in the field of international relations theory already seek to call attention to evolutionary biology as a possible new start for political realism. This point is clearly made, for instance, by Bradley Thayer, who published in 2004 a book called Darwin and International Relations: On the Evolutionary Origins of War and Ethnic Conflict. And in a paper published in 2000, he affirms the following: Evolutionary theory provides a stronger foundation for realism because it is based on science, not on theology or metaphysics. I use the theory to explain two human traits: egoism and domination. I submit that the egoistic and dominating behavior of individuals, which is commonly described as “realist,” is a product of the evolutionary process. I focus on these two traits because they are critical components of any realist argument in explaining international politics. (Thayer 2000, 125; see also Thayer 2004) Thayer basically argues that a tendency to egoism and domination stems from human evolutionary history. The predominance of conflict and competition in the domain of international politics, he argues, is a reflex of dispositions that can now be proved to be part of our evolved human nature in a way that Morgenthau and other earlier political philosophers could not have established in their own time. Now, what some moral enhancement theorists propose is a direct intervention in our “evolved limited moral psychology” as a means to make us “fit” to cope with some possible devastating consequences from the predominance of conflict and competition in the domain of international politics (Persson and Savulescu 2010, 664). Moral enhancement theorists comprehend the nature of war and conflicts, especially those conflicts that humankind is likely to face in the future, as the result of human beings’ limited moral motivations. Compared to supporters of human nature realism, however, moral enhancement theorists are less skeptical about the prospect of our taming human beings’ proclivity to do evil. For our knowledge in fields such as neurology and pharmacology does already enable us to enhance people’s performance in a variety of activities, and there seems to be no reason to assume it will not enable us to enhance people morally in the future. But the question, of course, is whether moral enhancement will also improve the prospect of our coping successfully with some major threats to the survival of humankind, as Savulescu and Persson propose, or to reduce evil in the world, as proposed by Walker. V. The point to which I would next like to call attention is that “human nature realism” – which is implicitly presupposed by some moral enhancement theorists – has been much criticized over the last decades within the tradition of political realism itself. “Structural realism,” unlike “human nature realism,” does not seek to derive a theory about conflicts and violence in the context of international relations from a theory of the moral shortcomings of human nature. Structural realism was originally proposed by Kenneth Waltz in Man, the State and War, published in 1959, and then later in another book called Theory of International Politics, published in 1979. In both works, Waltz seeks to avoid committing himself to any specific conception of human nature (Waltz 2001, x–xi). Waltz’s thesis is that the thrust of the political realism doctrine can be retained without our having to commit ourselves to any theory about the shortcomings of human nature. What is relevant for our understanding of international politics is, instead, our understanding of the “structure” of the international system of states (Waltz 1986). John Mearsheimer, too, is an important contemporary advocate of political realism. Although he seeks to distance himself from some ideas defended by Waltz, he also rejects human nature realism and, like Waltz, refers to himself as a supporter of “structural realism” (Mearsheimer 2001, 20). One of the basic tenets of political realism (whether “human nature realism” or “structural realism”) is, first, that the states are the main, if not the only, relevant actors in the context of international relations; and second, that states compete for power in the international arena. Moral considerations in international affairs, according to realists, are secondary when set against the state’s primary goal, namely its own security and survival. But while human nature realists such as Morgenthau explain the struggle for power as a result of human beings’ natural inclinations, structural realists like Waltz and Mearsheimer argue that conflicts in the international arena do not stem from human nature, but from the very “structure” of the international system of states (Mearsheimer 2001, 18). According to Waltz and Mearsheimer, it is this structure that compels individuals to act as they do in the domain of international affairs. And one distinguishing feature of the international system of states is its “anarchical structure,” i.e. the lack of a central government analogous to the central governments that exist in the context of domestic politics. It means that each individual state is responsible for its own integrity and survival. In the absence of a superior authority, over and above the power of each sovereign state, political leaders often feel compelled to favor security over morality, even if, all other things being considered, they would naturally be more inclined to trust and to cooperate with political leaders of other states. On the other hand, when political leaders do trust and cooperate with other states, it is not necessarily their benevolent nature that motivates them to be cooperative and trustworthy, but, again, it is the structure of the system of states that compels them. The concept of human nature, as we can see, does not play a decisive role here. Because Waltz and Mearsheimer depart from “human nature realism,” their version of political realism has also sometimes been called “neo-realism” (Booth 1991, 533). Thus, even if human beings turn out to become morally enhanced in the future, humankind may still have to face the same scary scenarios

described by some moral enhancement theorists. This is likely to happen if, indeed, human beings remain compelled to cooperate within the present structure of the system of states. Consider, for instance, the incident with a Norwegian weather rocket in January 1995. Russian radars detected a missile that was initially suspected of being on its way to reach Moscow in five minutes. All levels of Russian military defense were immediately put on alert for a possible imminent attack and massive retaliation. It is reported that for the first time in history a Russian president had before him, ready to be used, the “nuclear briefcase” from which the permission to launch nuclear weapons is issued. And that happened when the Cold War was already supposed to be over! In the event, it was realized that the rocket was leaving Russian territory and Boris Yeltsin did not have to enter the history books as the man who started the third world war by mistake (Cirincione 2008, 382).3 But under the crushing pressure of having to decide in such a short time, and on the basis of unreliable information, whether or not to retaliate, even a morally enhanced Yeltsin might have given orders to launch a devastating nuclear response – and that in spite of strong moral dispositions to the contrary. Writing for The Guardian on the basis of recently declassified documents, Rupert Myers reports further incidents similar to the one of 1995. He suggests that as more states strive to acquire nuclear capability, the danger of a major nuclear accident is likely to increase (Myers 2014). What has to be changed, therefore, is not human moral dispositions, but the very structure of the political international system of states within which we currently live. As far as major threats to the survival of humankind are concerned, moral enhancement might play an important role in the future only to the extent that it will help humankind to change the structure of the system of states. While moral enhancement may possibly have desirable results in some areas of human cooperation that do not badly threaten our security – such as donating food, medicine, and money to poorer countries – it will not motivate political leaders to dismantle their nuclear weapons. Neither will it deter other political leaders from pursuing nuclear capability, at any rate not as long as the structure of international politics compels them to see prospective cooperators in the present as possible enemies in the future. The idea of a “structure” should not be understood here in metaphysical terms, as though it mysteriously existed in a transcendent world and had the magical power of determining leaders’ decisions in this world. The word “structure” denotes merely a political arrangement in which there are no powerful law-enforcing institutions. And in the absence of the kind of security that law-enforcing institutions have the force to create, political leaders will often fail to cooperate, and occasionally engage in conflicts and wars, in those areas that are critical to their security and survival. Given the structure of international politics and the basic goal of survival, this is likely to continue to happen, even if, in the future, political leaders become less egoistic and power-seeking through moral enhancement. On the other hand, since the structure of the international system of states is itself another human institution, there is no reason to suppose that it cannot ever be changed. If people become morally enhanced in the future they may possibly feel more strongly motivated to change the structure of the system of states, or perhaps even feel inclined to abolish it altogether. In my view, however, addressing major threats to the survival of humankind in the future by means of bioengineering is unlikely to yield the expected results, so long as moral enhancement is pursued within the present framework of the international system of states.

#### Their impact is a slippery slope---justifying something is empirically not the same as causing it.

Stacie E. **Goddard &** Ronald R. **Krebs 15**, Goddard, Jane Bishop Associate Professor of Political Science at Wellesley College; Krebs, Beverly and Richard Fink Professor in the Liberal Arts and Associate Professor of Political Science at the University of Minnesota, “Securitization Forum: The Transatlantic Divide: Why Securitization Has Not Secured a Place in American IR, Why It Should, and How It Can,” Duck of Minerva, 9-18-2015, http://duckofminerva.com/2015/09/securitization-forum-the-transatlantic-divide-why-securitization-has-not-secured-a-place-in-american-ir-why-it-should-and-how-it-can.html

Securitization theory has rightly garnered much attention among European scholars of international relations. Its basic claims are powerful: that security threats are not given, but require active construction; that the boundaries of “security” are malleable; that the declaration that a certain problem lies within the realm of security is itself a productive political act; and that “security” issues hold a trump card, demanding disproportionate resources and silencing alternative perspectives. Securitization thus highlights a familiar, even ubiquitous, political process that had received little attention in the international relations or comparative foreign policy literatures. It gave scholars a theoretical language, if not quite a set of coherent theoretical tools, with which to make sense of how a diverse set of issues, from migration to narcotics flows to global climate change, sometimes came to be treated as matters of national and global security and thereby—and this is where securitization’s critical edge came to the fore—impeded reasoned political debate. No surprise that, as Jarrod and Eric observe, securitization has been the focus of so many articles in the EJIR—and even more in such journals as the Review of International Studies and Security Dialogue. But there are (good) substantive and (not so good) sociological reasons that securitization has failed to gain traction in North America. First, and most important, securitization describes a process but leaves us well short of (a) a fully specified causal theory that (b) takes proper account of the politics of rhetorical contestation. According to the foundational theorists of the Copenhagen School, actors, usually elites, transform the social order from one of normal, everyday politics into a Schmittian world of crisis by identifying a dire threat to the political community. They conceive of this “securitizing move” in linguistic terms, as a speech act. As Ole Waever (1995: 55) argues, “By saying it [security], something is done (as in betting, a promise, naming a ship). . . . [T]he word ‘security’ is the act . . .” [emphasis added]. Securitization is a powerful discursive process that constitutes social reality. Countless articles and books have traced this process, and its consequences, in particular policy domains. Securitization presents itself as a causal account. But its mechanisms remain obscure, as do the conditions

under which it operates. Why is speaking security so powerful? How do mere words twist and transform the social order? Does the invocation of security prompt a visceral emotional response? Are speech acts persuasive, by using well-known tropes to convince audiences that they must seek protection? Or does securitization operate through the politics of rhetorical coercion, silencing potential opponents? In securitization accounts, speech acts often seem to be magical incantations that upend normal politics through pathways shrouded in mystery. Equally unclear is why some securitizing moves resonate, while others [are ignored] ~~fall on deaf ears~~. Certainly not all attempts to construct threats succeed, and this is true of both traditional military concerns as well as “new” security issues. Both neoconservatives and structural realists in the United States have long insisted that conflict with China is inevitable, yet China has over the last 25 years been more opportunity than threat in US political discourse—despite these vigorous and persistent securitizing moves. In very recent years, the balance has shifted, and the China threat has started to catch on: linguistic processes alone cannot account for this change. The US military has repeatedly declared that global climate change has profound implications for national security—but that has hardly cast aside climate change deniers, many of whom are ironically foreign policy hawks supposedly deferential to the uniformed military. Authoritative speakers have varied in the efficacy of their securitizing moves. While George W. Bush powerfully framed the events of 9/11 as a global war against American values, Franklin Delano Roosevelt, a more gifted orator, struggled to convince a skeptical public that Germany presented an imminent threat to the United States. After thirty years as an active research program, securitization theory has hardly begun to offer acceptable answers to these questions. Brief references to “facilitating conditions” won’t cut it. You don’t have to subscribe to a covering-law conception of theory to find these questions important or to find securitization’s answers unsatisfying. A large part of the problem, we believe, lies in securitization’s silence on the politics of security. Its foundations in speech act theory have yielded an oddly apolitical theoretical framework. In its seminal formulation, the Copenhagen school emphasized the internal linguistic rules that must be followed for a speech act to be recognized as competent. Yet as Thierry Balzacq argues, by treating securitization as a purely rule-driven process, the Copenhagen school ignores the politics of securitization, reducing “security to a conventional procedure such as marriage or betting in which the ‘felicity circumstances’ (conditions of success) must fully prevail for the act to go through” (2005:172). Absent from this picture are fierce rhetorical battles, where coalitions counter securitizing moves with their own appeals that strike more or less deeply at underlying narratives. Absent as well are the public intellectuals and media, who question and critique securitizing moves sometimes (and not others), sometimes to good effect (and sometimes with little impact). The audience itself—whether the mass public or a narrower elite stratum—is stripped of all agency. Speaking security, even when the performance is competent, does not sweep this politics away. Only by delving into this politics can we shed light on the mysteries of securitization. We see rhetorical politics as constituted less by singular “securitizing moves” than by “contentious conversation”—to use Charles Tilly’s phrase. To this end, we would urge securitization theorists, as we recently have elsewhere, to move towards a “pragmatic” model that rests on four analytical wagers: that actors are both strategic and social; that legitimation works by imparting meaning to political action; that legitimation is laced through with contestation; and that the power of language emerges through contentious dialogue. We are heartened that our ambivalence about securitization—the ways in which we find it by turns appealing and dissatisfying—and our vision for how to move forward have in the last decade been echoed by (mostly) European colleagues. These critics have laid out a research agenda that would, if taken up, produce more satisfying, and more deeply political, theoretical accounts. In our own work, both individual and collective, we have tried to advance that research agenda. So long as securitization theorists resist defining the theory’s scope and mechanisms, and so long as it remains wedded to apolitical underpinnings, we think it unlikely to gain a broad following on this side of the pond. Second, securitization has been held back by another way in which it is apolitical—this time thanks to its Schmittian commitments and political vision. Successful securitization, in seminal accounts, replaces normal patterns of politics with the world of the exception, in which contest has no place. They imagine security as the ultimate trump card. But, in reality, the divide is not nearly so stark. Security does not crowd out all other spending priorities—or states would spend on nothing but defense and “securitized” issues. Nor does simply declaring something a matter of national security guarantee its funding—or global climate change counter-measures, including research on renewable energies, would be well-funded. Nor are security issues somehow aloof from politics: politics has never truly stopped “at the water’s edge.” Securitization considers only the politics of security. Its strangely dichotomous optic cannot see or make sense of the politics within security. In ignoring the politics within security, securitization is of course in good company. Realists of all stripes have paid little attention to domestic political contest, except as a distraction from structural imperatives. But while realism is unquestionably a powerful first-cut, this inattention to the politics within security is also among the reasons so many have found it wanting. As Arnold Wolfers long ago observed, some degree of insecurity is the normal state of affairs. But “some may find the danger to which they are exposed entirely normal and in line with their modest security expectations while others consider it unbearable to live with these same dangers.” And states, he further argues, do not actually maximize security—almost ever. “Even when there has been no question that armaments would mean more security, the cost in taxes, the reduction in social benefits, or the sheer discomfort involved have militated effectively against further effort” (1962:151, 153). A securitization perspective renders all this politics within security inexplicable. And yet, as Wolfers saw half a century ago, it is crucial.