# 1NC vs Prospect ST

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### 1NC - OFF

EU CP

#### The European Union should <determine that the appropriation of outer space by private entities is unjust >, opening the project to United States participation.

#### EU solves---they already have a framework for cooperation and the US will buy in---key to *credible EU leadership*.

Villarino 19 --- José-Miguel Bello y Villarino, member of the Diplomatic Corps of Spain, PhD candidate at the University of Sydney, previously served as a policy and legal officer of the European Commission on space research and policy issues ("Preventing a Cold War in Space Using European Research and Innovation Programs," 6-7-2019, Science & Diplomacy, http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs, accessed 9-3-2019) bm

Along with the ability to lead, the EU has every reason to act. Against the backdrop of escalating tensions in space, the EU and its member states appear to be peaceful bystanders. However, as one of the leaders in outer space activities, especially commercial satellite activities, the EU and its members have much to lose from an outright conflict. By bringing the three space powers together, the EU could achieve better security and reliability of space assets, which would benefit its population as well as the whole planet. Additionally, it could project its economic and research power as a powerful diplomatic tool, casting itself as a key international player and global broker in space affairs. The “smart” strategy[43,](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note43%20rel=) envisioned here would combine both hard and soft power under a humble leadership that only the EU seems able to exercise. Europe would not be a resolute leader in the usual sense. Confrontation is beyond its power and not in its DNA. Instead, “[i]n a dangerous world, Europe is the holder of the balance”.[44,](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note44%20rel=)In the context of space, the EU “represents a natural bridge between space competitors and possesses the track record and credibility to serve as the principal ‘middle diplomat’ of the global space community”.[45,](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note45%20rel=) The European Framework for Enhancing Cooperation The framework needed to foster cooperation in space between China, Russia, and the United States (as well as other nations) is already in place in the EU. The EU’s official position regarding the international projection of its research and innovation is formalized in Horizon 2020 (H2020), the Framework Programme for Research and Innovation (2014-2020).[46](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note46%20rel=) The H2020 Regulation envisions large-scale projects, carried out with international cooperation.[47](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note47%20rel=) It anticipates working with partners in third countries to address many of its objectives, particularly those relating to the Union’s external and development policies and international commitments.[48](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note48%20rel=) It further establishes that space activities should “support the European research and innovation contribution to long term international space partnerships,” acknowledging that “space undertakings have a fundamentally global character”.[49](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note49%20rel=) This was built on international cooperation under the previous framework program (FP7), which recorded a significant participation of entities from those three countries:[50](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note50%20rel=) United States: 517 instances of participation, in 410 projects, with a total contribution of €80 million, Russia: Participation in 545 projects, with a total contribution of €73 million; and China: 383 instances of participation, with a total contribution of €35 million. Concerning space in particular, a search in the European Commission database on participation in previous EU research and innovation (R&I) programs[51](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note51%20rel=) shows that the European Union has contributed to several projects with Russian, Chinese and U.S. participation. In total, there have been around twenty projects with at least one participant from one of those countries. A small but significant number of these projects received technical or advisory input from individuals from those countries on a personal basis.[52](http://sciencediplomacy.org/article/2019/preventing-cold-war-in-space-using-european-research-and-innovation-programs#note52%20rel=) Some of those individuals were working for government agencies within those countries. Based on H2020 and its predecessor, it is clear that international scientific cooperation is desired by the EU, it is legal, and that there is precedent. By aligning space-related diplomatic policy with parts of space-related R&I policy, the EU can continue to catalyze efforts to solve global problems with the participation of the most active space-faring nations. By specifically targeting China, Russia, and the United States, the EU can help establish confidence and de-escalate tensions.

#### EU legitimacy and norm-setting prevent global conflict and transnational threats---extinction.

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In a brittle world without enduring strong international alliances, the debate on Europe’s ‘strategic autonomy’ has gained new resonance, but it should not shadow the EU’s unique key international assets in the global economy and multilateral order. Working with global networks to promote norms and public goods is key to push back on nationalism, the rise of geopolitics and transactionalism. Strategic autonomy’ and ‘complementarity with NATO’ usually appear in the same sentence in the European debate – the latest doctrinal iteration to be found in the EU Global Strategy of June 2016. The ensemble reflects Europe’s need to rely on its transatlantic relationship for security and territorial defence, empowering it to carry out foreign policy too. The EU’s greatest foreign policy achievement of enlarging to Central Europe after the Cold War, pursued in tandem with NATO expansion, is testimony to this pairing. Since the end of 2016, the US President’s international preferences undermine directly or indirectly Europe’s security. Whether it is the insistence on greater burden-sharing, US action in the Middle East, or trade disputes with China, current US policies put Europe’s security – already challenged by Russian action in Eastern Europe and the Middle East – at risk. European leaders have started to question whether the transatlantic relationship needs to be preserved no matter what, or whether Europe should emancipate from it. The debate on ‘strategic autonomy’ is animating recent efforts in the field of security and defence. It refers to the ability to make and carry out decisions on defence, to conduct military operations autonomously, and to have the industrial capabilities to do so. Even if this level of strategic autonomy were agreed upon, it would take a generation for Europe to affect the world stage. The focus on strategic autonomy speaks to present insecurities in European societies, but not to the EU’s international legitimacy where, possibly, the European Union has better opportunities to develop means of political autonomy which befit its history and international identity. The emerging debate on economic sovereignty is addressing for the first time the degree to which the EU can make political use of some of its economic and financial tools, such as the Euro as an international currency. After all, the EU and its Member States remain the world’s largest trade bloc and donor. On the multilateral stage, Europe faces an increasingly hostile environment but remains the best hope to pursue universal principles, such as human rights and the rule of law, which underpin the resilience of that multilateral system. How to partner with other countries and actors around the globe to push back on attacks to international order is no longer a second order priority. If the way ahead appears clear, achieving it is a tall order. The rationale for collective action for the EU seems obvious – the ‘politics of scale’, or to be stronger together rather than weaker apart – but historically difficult to achieve. The multiple threats and risks on Europe’s doorsteps have only minimally bridged the strategic divergence that continues to beset the continent, and the rise of the populist radical right is beginning to undermine existing European external policies, not to speak of a higher level of ambition. Looking at global politics from a non-European perspective, how Europe’s friends and partners around the world will welcome a bid for greater autonomy – politically, economically, and strategically – still needs to be seen. The EU’s worldview that it has acted as a ‘force for good’ is not uncritically accepted. After all, that ethical stand was also possible thanks to the EU’s belonging to a stable and hegemonic West. If Europe wants to engage with the world and simultaneously strengthen its strategic identity it needs to square some circles. Without giving into the facile critique that realism and geopolitics render multilateral principles obsolete and warrant hard-nosed politics, Europe should leverage its assets, which are irrevocably embedded in multilateralism and cooperation. Climate change, conflict prevention and mediation, and an open and fairer international trade system are among the assets that the EU can concretely work towards globally. To do so it needs to engage flexibly with global actors, focusing more on multilevel networks including civil society rather than on the traditional partnerships between governments, some of which are no longer benign or useful. Both will require a dose of humility in listening to non-European world views and of pragmatism in seeking appropriate strategies and paths forward. Last but not least, if Europe wants to imagine its own history of prosperity, democracy and peace as still relevant to the debates taking place in the rest of the world, it also needs to think about the global future sustainability of welfare, taking progressive politics outside national boundaries and engaging in a more global and open debate about public common goods.

### 1NC - OFF - Truth and Justice But the Real Thing

Util NC

**Only consequentialism is epistemically accessible ---**

#### Physical facts influence morality

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

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

#### The normative supervenes on the natural – natural facts like whether brains develop to permit rationality or subjectivity determine whether non naturalist moral facts can be premised on things like capacity for reason

**Lutz and Lenman 18.** Lutz, Matthew and Lenman, James, "Moral Naturalism", The Stanford Encyclopedia of Philosophy (Fall 2018 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2018/entries/naturalism-moral/>. //Massa

The first argument against normative non-naturalism concerns normative supervenience. **The normative supervenes on the natural; in all** metaphysically **possible worlds in which the natural facts are the same as** they are in **the actual world, the moral facts are the same** as well. **This** claim **has been called the “least controversial thesis in metaethics”** (Rosen forthcoming); **it is very widely accepted.** But it is also a striking fact that stands in need of some explanation. **For naturalists**, such an explanation is easy to provide: **the moral facts just are natural facts, so when we consider worlds that are naturally the same** as the actual world, **we will ipso facto be considering worlds that are morally the same** as the actual world. But for the non-naturalist, no such explanation seems available. In fact, **it seems** to be in principle **impossible for a non-naturalist to explain how the moral supervenes on the natural.** And if the non-naturalist can offer no explanation of this phenomenon that demands explanation, this is a heavy mark against non-naturalism (McPherson 2012).

#### Pleasure and pain are intrinsic value and disvalue --- two warrants:

1. **Everything else *regresses* – robust neuroscience.**

**Blum et al. 18**

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

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

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

Evolutionary theories of pleasure: The love connection BO:D

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

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

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

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

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

Finding happiness is different between apes and humans

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

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

Desire and reward centers

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

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

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

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

In an attempt to resolve the controversy regarding the causal contributions of mesolimbic dopamine systems to reward, we have previously evaluated the three-main competing explanatory categories: “liking,” “learning,” and “wanting” [3]. That is, dopamine may mediate (a) liking: the hedonic impact of reward, (b) learning: learned predictions about rewarding effects, or (c) wanting: the pursuit of rewards by attributing incentive salience to reward-related stimuli [44]. We have evaluated these hypotheses, especially as they relate to the RDS, and we find that the incentive salience or “wanting” hypothesis of dopaminergic functioning is supported by a majority of the scientific evidence. Various neuroimaging studies have shown that anticipated behaviors such as sex and gaming, delicious foods and drugs of abuse all affect brain regions associated with reward networks, and may not be unidirectional. Drugs of abuse enhance dopamine signaling which sensitizes mesolimbic brain mechanisms that apparently evolved explicitly to attribute incentive salience to various rewards [45].

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

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

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

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

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

#### Phenomenal introspection --- one cannot understand what pain without associating it with objective disvalue.

Mendola 06 [Joseph Mendola, (Joseph Mendola is professor and chair in the Department of Philosophy at the University of Nebraska–Lincoln. He is the author of Human Thought and of articles on ethics, metaphysics, and philosophy of mind.) "Goodness and Justice: A Consequentialist Moral Theory" Cambridge University Press, 2006, https://www.cambridge.org/core/books/goodness-and-justice/AE25780DC33533E8797FB684C5FBD36E, DOA:6-7-2019 // WWBW]

While this view is of course controversial in our historical situation, in which many hold that sensory experience is as of yellow though there is nothing in the world that is so, not even a sense datum, or at the very least that the yellow we experience is a natural property constituted by physical properties like a certain range of surface spectral reflectance, still the view in question is, as I’ve said, one live competitor. Indeed, it is often motivated by arguments that are structurally similar to the open-question argument: You look at a gold bar and have a certain sort of phenomenal experience. But it seems to some that it might well be an open question whether your physical twin in a physically identical environment has the same phenomenal experience, or any at all. He might be a zombie or a qualia invert. And the openness of that question suggests to some that **the physical cannot constitute** your **phenomenal experience.** At least such qualia dualism is relatively concrete and robust. Even though it involves physically unconstituted qualia, it involves nothing that is non-natural in Moore’s sense. It is at least concretely comprehensible. And that gives it a great advantage over alternative forms of normative realism. That is my main point, that this so far familiar qualia dualism unexpectedly but very plausibly implies a form of normative realism. **Painfulness** – or, more accurately, the phenomenal property present in certain sorts of extreme and paradigmatic physical pain – **is** a kind of **disvalue**. That is my new idea.34 The phenomenal difference between those in bliss and those in agony includes a difference in a sort of felt phenomenal value. **The phenomenal difference between pain and pleasure seems** (at least in part and sometimes) **to be that the phenomenal component of the former is nastier, intrinsically worse than that of the second. The red knight was stabbed to death.** Just as no one can adequately describe what it was like to be him without capturing his sensation of his red and flowing blood and hence the property of phenomenal redness, so no one can describe what it was like to be him without capturing the nasty sensations he felt and hence the property of phenomenal nastiness or disvalue. And **no one can understand what his phenomenal state was without knowing that it was intrinsically bad, worse than pleasure. No one, not even a Martian, can give a complete and adequate characterization of the red knight’s murder while ignoring the phenomenal state that was a part of that situation. And no one, not even a Martian, can give a complete and adequate characterization of that phenomenal state without capturing its nastiness, its intrinsic disvalue.** The red knight’s murder possessed what we might call objective intrinsic disvalue. If someone feels bad, then there is something bad, at least in cases of extreme physical pain. My further claim, to which constitutive naturalists dissent, is that this involves unconstituted but natural disvalue. **Like other phenomenal properties, the disvalue present in agony is unconstituted by physical properties, though it is itself concrete and natural. It is just like phenomenal yellow.** The objective but unconstituted phenomenal component of agony involves a correspondingly objective and unconstituted phenomenal property that is usually present in cases of at least extreme physical pain, a painfulness or “unpleasant hedonic tone”, as it was once called.35 And **such objective phenomenal properties are, at least in part, a sort of intrinsic disvalue or badness.** Something analogous is true of certain paradigmatic physical pleasures. They involve objective intrinsic value.

#### Thus, the standard is maximizing expected well-being --- specifically hedonistic act util. Prefer additionally ---

#### Adopt a Parliamentary model to account for moral uncertainty. This entails minimizing existential risk.

Bostrom 09 [Bostrom, Nick (*Existential*ist of a different sort). “Moral uncertainty – toward a solution?” 1 January 2009. <http://www.overcomingbias.com/2009/01/moral-uncertainty-towards-a-solution.html>]

It seems people are overconfident about their moral beliefs. But **how should one** reason and **act if one** acknowledges that one **is uncertain about morality** – not just applied ethics but fundamental moral issues? if you don’t know which moral theory is correct? It doesn’t seem **you can[’t] simply plug your uncertainty into expected utility** decision theory and crank the wheel; **because many** moral **theories** state that you **should not** always **maximize** expected **utility.** Even if we limit consideration to consequentialist theories, it still is hard to see how to combine them in the standard decision theoretic framework. For example, suppose you give X% probability to total utilitarianism and (100-X)% to average utilitarianism. Now an action might add 5 utils to total happiness and decrease average happiness by 2 utils. (This could happen, e.g. if you create a new happy person that is less happy than the people who already existed.) Now what do you do, for different values of X? The problem gets even more complicated if we consider not only consequentialist theories but also deontological theories, contractarian theories, virtue ethics, etc. We might even throw various meta-ethical theories into the stew: error theory, relativism, etc. I’m working on a paper on this together with my colleague Toby Ord. We have some arguments against a few possible “solutions” that we think don’t work. On the positive side we have some tricks that work for a few special cases. But beyond that, the best **we have managed** so far is **a** kind of **metaphor, which** we don’t think is literally and exactly correct, and it is a bit under-determined, but it **seems to get things roughly right** and it might point in the right direction: **The Parliamentary Model.** Suppose that you have a set of mutually exclusive moral theories, and that you assign each of these some probability. Now imagine that **each** of these **theorie**s **gets to send** some number of **delegates to The Parliament**. The number of delegates each theory gets to send is **proportional to the probability of the theory.** Then the delegates bargain with one another for support on various issues; and the Parliament reaches a decision by the delegates voting. What you should do is act according to the decisions of this imaginary Parliament. (Actually, we use an extra trick here: we imagine that the delegates act as if the Parliament’s decision were a stochastic variable such that the probability of the Parliament taking action A is proportional to the fraction of votes for A. This has the effect of eliminating the artificial 50% threshold that otherwise gives a majority bloc absolute power. Yet – unbeknownst to the delegates – the Parliament always takes whatever action got the most votes: this way we avoid paying the cost of the randomization!) The idea here is that moral theories get more influence the more probable they are; yet **even a** relatively **weak theory can still get its way on some issues** that the theory think are extremely important **by sacrificing** its influence **on other** i**s**sues that other theories deem more important. For example, **suppose you assign 10% probability to** total **util**itarianism and 90% to moral egoism (just to illustrate the principle). Then **the Parliament** would mostly take actions that maximize egoistic satisfaction; however it **would make some concessions to util**itarianism **on** issues that utilitarianism thinks is especially important. In this example, the person might donate some portion of their income to **existential risks** research and otherwise live completely selfishly. I think there might be wisdom in **this model**. It **avoids the** dangerous and **unstable extremism** that would result **from letting one’s current favorite moral theory completely dictate action**, while still allowing the aggressive pursuit of some non-commonsensical high-leverage strategies so long as they don’t infringe too much on what other major moral theories deem centrally important.

#### Revisionary intuitionism is true and proves util

Yudkowsky 08 [Eliezer Yudkowsky (research fellow of the Machine Intelligence Research Institute; he also writes Harry Potter fan fiction). “The ‘Intuitions’ Behind ‘Utilitarianism.’” 28 January 2008. LessWrong. http://lesswrong.com/lw/n9/the\_intuitions\_behind\_utilitarianism/]

I haven’t said much about metaethics – the nature of morality – because that has a forward dependency on a discussion of the Mind Projection Fallacy that I haven’t gotten to yet. I used to be very confused about metaethics. After my confusion finally cleared up, I did a postmortem on my previous thoughts. I found that my object-level moral reasoning had been valuable and my **meta-level moral reasoning had been** worse than **useless**. And this appears to be a general syndrome – **people do much better when discussing whether torture is** good or **bad than**when they discuss **the meaning of “good” and “bad”. Thus, I deem it prudent to keep moral discussions on the object level** wherever I possibly can. Occasionally people object to any discussion of morality on the grounds that morality doesn’t exist, and in lieu of jumping over the forward dependency to explain that “exist” is not the right term to use here, I generally say, “But what do you do anyway?” and take the discussion back down to the object level. Paul Gowder, though, has pointed out that both the idea of choosing a googolplex dust specks in a googolplex eyes over 50 years of torture for one person, and the idea of “utilitarianism”, depend on “intuition”. He says I’ve argued that the two are not compatible, but charges me with failing to argue for the utilitarian intuitions that I appeal to. Now “intuition” is not how I would describe the computations that underlie human morality and distinguish us, as moralists, from an ideal philosopher of perfect emptiness and/or a rock. But I am okay with using the word “intuition” as a term of art, bearing in mind that “intuition” in this sense is not to be contrasted to reason, but is, rather, the cognitive building block out of which both long verbal arguments and fast perceptual arguments are constructed. **I see** the project of **morality as a project of renormalizing intuition.** We have intuitions about things that seem desirable or undesirable, intuitions about actions that are right or wrong, intuitions about how to resolve conflicting intuitions, intuitions about how to systematize specific intuitions into general principles. **Delete all** the **intuitions, and** you aren’t left with an ideal philosopher of perfect emptiness, **you’re left with a rock. Keep all your** specific **intuitions and** refuse to build upon the reflective ones, and you aren’t left with an ideal philosopher of perfect spontaneity and genuineness, **you’re left with a** grunting **caveperson** running in circles, due to cyclical preferences and similar inconsistencies. “Intuition”, as a term of art, is not a curse word when it comes to morality – there is nothing else to argue from. **Even modus ponens is an “intuition”** in this sense – **it**‘s **just** that modus ponens **still seems like a good idea after being** formalized, **reflected on**, extrapolated out to see if it has sensible consequences, etcetera. So that is “intuition”. However, Gowder did not say what he meant by “utilitarianism”. Does utilitarianism say… That right actions are strictly determined by good consequences? That praiseworthy actions depend on justifiable expectations of good consequences? That probabilities of consequences should normatively be discounted by their probability, so that a 50% probability of something bad should weigh exactly half as much in our tradeoffs? That virtuous actions always correspond to maximizing expected utility under some utility function? That two harmful events are worse than one? That two independent occurrences of a harm (not to the same person, not interacting with each other) are exactly twice as bad as one? That for any two harms A and B, with A much worse than B, there exists some tiny probability such that gambling on this probability of A is preferable to a certainty of B? If you say that I advocate something, or that my argument depends on something, and that it is wrong, do please specify what this thingy is… anyway, I accept 3, 5, 6, and 7, but not 4; I am not sure about the phrasing of 1; and 2 is true, I guess, but phrased in a rather solipsistic and selfish fashion: you should not worry about being praiseworthy. Now, what are the “intuitions” upon which my “utilitarianism” depends? This is a deepish sort of topic, but I’ll take a quick stab at it. First of all, it’s not just that someone presented me with a list of statements like those above, and I decided which ones sounded “intuitive”. Among other things, **if you try to violate** “**util**itarianism”, **you run into paradoxes, contradictions**, circular preferences, **and other** things that aren’t **symptoms of** moral wrongness so much as **moral incoherence**. After you think about moral problems for a while, and also find new truths about the world, and even discover disturbing facts about how you yourself work, you often end up with different moral opinions than when you started out. This does not quite define moral progress, but it is how we experience moral progress. As part of my experienced moral progress, I’ve drawn a conceptual separation between questions of type Where should we go? and questions of type How should we get there? (Could that be what Gowder means by saying I’m “utilitarian”?) The question of where a road goes – where it leads – you can answer by traveling the road and finding out. If you have a false belief about where the road leads, this falsity can be destroyed by the truth in a very direct and straightforward manner. When it comes to wanting to go to a particular place, this want is not entirely immune from the destructive powers of truth. You could go there and find that you regret it afterward (which does not define moral error, but is how we experience moral error). But, even so, wanting to be in a particular place seems worth distinguishing from wanting to take a particular road to a particular place. Our intuitions about where to go are arguable enough, but our intuitions about how to get there are frankly messed up. **After** the two hundred and eighty-seventh **research** study **showing that people will chop their own feet off if you frame the problem the wrong way, you start to distrust first impressions. When you’ve read** enough **research on scope insensitivity** – people will pay only 28% more to protect all 57 wilderness areas in Ontario than one area, **people will pay the same amount to save 50,000 lives as 5,000** lives… that sort of thing… Well, the worst case of scope insensitivity I’ve ever heard of was described here by Slovic: Other recent research shows similar results. Two Israeli psychologists asked people to contribute to a costly life-saving treatment. They could offer that contribution to a group of eight sick children, or to an individual child selected from the group. The target amount needed to save the child (or children) was the same in both cases. Contributions to individual group members far outweighed the contributions to the entire group. There’s other research along similar lines, but I’m just presenting one example, ’cause, y’know, eight examples would probably have less impact. If you know the general experimental paradigm, then the reason for the above behavior is pretty obvious – focusing your attention on a single child creates more emotional arousal than trying to distribute attention around eight children simultaneously. So people are willing to pay more to help one child than to help eight. Now, **you could** look at this intuition, and **think it was** revealing **some** kind of incredibly **deep moral truth** which shows that one child’s good fortune is somehow devalued by the other children’s good fortune. But what about the billions of other children in the world? Why isn’t it a bad idea to help this one child, when that causes the value of all the other children to go down? How can it be significantly better to have 1,329,342,410 happy children than 1,329,342,409, but then somewhat worse to have seven more at 1,329,342,417? **Or you could** look at that and **say: “The intuition is wrong: the brain can’t** successfully **multiply** by eight and get a larger quantity than it started with. **But it ought to**, normatively speaking.” And once you realize that the brain can’t multiply by eight, then the other cases of scope neglect stop seeming to reveal some fundamental truth about 50,000 lives being worth just the same effort as 5,000 lives, or whatever. You don’t get the impression you’re looking at the revelation of a deep moral truth about nonagglomerative utilities. It’s just that the brain doesn’t goddamn multiply. Quantities get thrown out the window. If you have $100 to spend, and you spend $20 each on each of 5 efforts to save 5,000 lives, you will do worse than if you spend $100 on a single effort to save 50,000 lives. Likewise if such choices are made by 10 different people, rather than the same person. As soon as you start believing that it is better to save 50,000 lives than 25,000 lives, that simple preference of final destinations has implications for the choice of paths, when you consider five different events that save 5,000 lives. (It is a general principle that Bayesians see no difference between the long-run answer and the short-run answer; you never get two different answers from computing the same question two different ways. But the long run is a helpful intuition pump, so I am talking about it anyway.) The aggregative valuation strategy of “shut up and multiply” arises from the simple preference to have more of something – to save as many lives as possible – when you have to describe general principles for choosing more than once, acting more than once, planning at more than one time. Aggregation also arises from claiming that the local choice to save one life doesn’t depend on how many lives already exist, far away on the other side of the planet, or far away on the other side of the universe. Three lives are one and one and one. No matter how many billions are doing better, or doing worse. 3 = 1 + 1 + 1, no matter what other quantities you add to both sides of the equation. And if you add another life you get 4 = 1 + 1 + 1 + 1. That’s aggregation. **When you’ve read** enough heuristics and **biases research, and**enough **coherence** and uniqueness **proofs for** Bayesian probabilities and **expected utility**, and you’ve seen the “Dutch book” and “money pump” effects that penalize trying to handle uncertain outcomes any other way, then **you don’t see** the **preference reversals** in the Allais Paradox **as** revealing some incredibly **deep moral truth** about the intrinsic value of certainty. **It** just **goes to show that the brain doesn’t** goddamn **multiply.** The primitive, perceptual intuitions that make a choice “feel good” don’t handle probabilistic pathways through time very skillfully, especially when the probabilities have been expressed symbolically rather than experienced as a frequency. So you reflect, devise more trustworthy logics, and think it through in words. When you see people insisting that no amount of money whatsoever is worth a single human life, and then driving an extra mile to save $10; or when you see people insisting that no amount of money is worth a decrement of health, and then choosing the cheapest health insurance available; then you don’t think that their protestations reveal some deep truth about incommensurable utilities. Part of it, clearly, is that **primitive intuitions don’t**successfully **diminish the emotional impact of** symbols standing for **small quantities** – anything you talk about seems like “an amount worth considering”. And part of it has to do with preferring unconditional social rules to conditional social rules. Conditional rules seem weaker, seem more subject to manipulation. If there’s any loophole that lets the government legally commit torture, then the government will drive a truck through that loophole. So it seems like there should be an unconditional social injunction against preferring money to life, and no “but” following it. Not even “but a thousand dollars isn’t worth a 0.0000000001% probability of saving a life”. Though the latter choice, of course, is revealed every time we sneeze without calling a doctor. The rhetoric of sacredness gets bonus points for seeming to express an unlimited commitment, an unconditional refusal that signals trustworthiness and refusal to compromise. So you conclude that moral rhetoric espouses qualitative distinctions, because espousing a quantitative tradeoff would sound like you were plotting to defect. On such occasions, people vigorously want to throw quantities out the window, and they get upset if you try to bring quantities back in, because quantities sound like conditions that would weaken the rule. But you don’t conclude that there are actually two tiers of utility with lexical ordering. You don’t conclude that there is actually an infinitely sharp moral gradient, some atom that moves a Planck distance (in our continuous physical universe) and sends a utility from 0 to infinity. You don’t conclude that utilities must be expressed using hyper-real numbers. Because the lower tier would simply vanish in any equation. It would never be worth the tiniest effort to recalculate for it. All decisions would be determined by the upper tier, and all thought spent thinking about the upper tier only, if the upper tier genuinely had lexical priority. As Peter Norvig once pointed out, if Asimov’s robots had strict priority for the First Law of Robotics (“A robot shall not harm a human being, nor through inaction allow a human being to come to harm”) then no robot’s behavior would ever show any sign of the other two Laws; there would always be some tiny First Law factor that would be sufficient to determine the decision. Whatever value is worth thinking about at all, must be worth trading off against all other values worth thinking about, because thought itself is a limited resource that must be traded off. When you reveal a value, you reveal a utility. I don’t say that morality should always be simple. I’ve already said that the meaning of music is more than happiness alone, more than just a pleasure center lighting up. I would rather see music composed by people than by nonsentient machine learning algorithms, so that someone should have the joy of composition; I care about the journey, as well as the destination. And I am ready to hear if you tell me that the value of music is deeper, and involves more complications, than I realize – that the valuation of this one event is more complex than I know. But that’s for one event. When it comes to multiplying by quantities and probabilities, complication is to be avoided – at least if you care more about the destination than the journey. **When you’ve reflected** on enough intuitions, **and corrected enough absurdities, you** start to **see a common denominator**, a meta-principle at work, **which one might phrase as “Shut up and multiply.”** Where music is concerned, I care about the journey. When lives are at stake, I shut up and multiply. It is more important that lives be saved, than that we conform to any particular ritual in saving them. And the optimal path to that destination is governed by laws that are simple, because they are math. **And that’s why I’m a utilitarian** – at least when I am doing something that is overwhelmingly more important than my own feelings about it – which is most of the time, because there are not many utilitarians, and many things left undone.

#### Actor-specificity: side constraints freeze action because government policies always require trade-offs since they have finite resources—the only justifiable way to resolve those conflicts is by benefiting everyone. Actor-specificity first -- different agents have different ethical obligations.

#### Lexical pre-requisite: Threats to life preclude the ability for moral actors to effectively utilize and act upon other moral theories

## CASE

#### 1. I’ll turn textuality and predictability

Merriam Webster ["Definition of AFFIRM," Merriam Webster Dictionary, [https://www.merriam-webster.com/dictionary/affirm //](https://www.merriam-webster.com/dictionary/affirm%20//) ABML]

Affirm [verb](https://www.merriam-webster.com/dictionary/verb) af·firm | \ə-ˈfərm  \ affirmed; affirming; affirms Definition of affirm  [transitive verb](https://www.merriam-webster.com/dictionary/transitive) 1a: [VALIDATE](https://www.merriam-webster.com/dictionary/validate), [CONFIRM](https://www.merriam-webster.com/dictionary/confirm) He was affirmed as a candidate. b: to state positively He affirmed his innocence. 2: to assert (something, such as a judgment or decree) as valid or confirmed The court affirmed his conviction. 3: to show or express a strong belief in or dedication to (something, such as an important idea) laws affirming the racial equality of all people

### 1NC - T/L

#### Rationality necessitates a view from nowhere which prevent embodied experience and can’t resolve oppression. Western rationality is a social construct created around the dichotomy between rational whiteness and irrational ‘savagery’ of non white people.

**Kincheloe 99** {Joe L; Research chair at Faculty of Education at McGill University; “The Struggle to Define and Reinvent Whiteness: A Pedagogical Analysis”; College Literature 26 (Fall 1999): 162-; 1999; <http://www.virginia.edu/woodson/courses/aas102%20(spring%2001)/articles/kincheloe.html>; accessed 9/22/16}AvP

While no one knows exactly what constitutes whiteness, we can historicize the concept and offer some general statements about the dynamics it signifies. Even this process is difficult, as **whiteness** as a socio-historical construct **is constantly shifting in light of new circumstances and changing interactions with various manifestations of power**. With these qualifications in mind we believe that a dominant impulse of **whiteness took shape around the European Enlightenment’s notion of rationality with its privileged construction of a transcendental white, male, rational subject who operated at the recesses of power while concurrently giving every indication that he escaped the confines of time and space.** In this context **whiteness was naturalized as a universal entity** that operated as more than a mere ethnic positionalityemerging from a particular time, the late seventeenth and eighteenth centuries, and a particular space, Western Europe. Reason in this historical configuration is whitened and **human nature itself is grounded upon this reasoning capacity. Lost** in the defining process **is the socially constructed nature of reason itself**, not to mention **its emergence as a signifier of whiteness**.Thus**, in its rationalistic womb whiteness begins to establish itself as a norm that represents a**n authoritative, delimited, and **hierarchical mode of thought**. **In the emerging colonial contexts** in which Whites would increasingly find themselves in the decades and centuries **following the Enlightenment**, **the encounter with non-Whiteness would be framed in rationalistic terms - whiteness representing orderliness, rationality, and self-control and non-whiteness as chaos, irrationality, violence, and the breakdown of self-regulation**. **Rationality emerged as the conceptual base around which civilization and savagery could be delineated** (Giroux 1992; Alcoff 1995; Keating 1995). This rationalistic modernist whiteness is shaped and confirmed by its close association with science. As a scientific construct **whiteness privileges mind over body, intellectual over experiential ways of knowing, mental abstractions over passion, bodily sensations, and tactile understanding** (Semali and Kincheloe 1999; Kincheloe, Steinberg, and Hinchey 1999). In the study of multicultural education such epistemological tendencies take on dramatic importance. In educators’ efforts to understand the forces that drive the curriculum and the purposes of Western education, modernist whiteness is a central player. The insight it provides into the social construction of schooling, intelligence, and the disciplines of psychology and educational psychology in general opens a gateway into white consciousness and its reactions to the world around it. Objectivity and dominant articulations of masculinity as signs of stability and the highest expression of white achievement still work to construct everyday life and social relations at the end of the twentieth century. Because such dynamics have been naturalized and universalized, **whiteness assumes an invisible power unlike previous forms of domination in human history. Such an invisible power can be deployed by those individuals and groups who are able to identify themselves within the boundaries of reason and to project irrationality, sensuality, and spontaneity on to the other.** Thus, European ethnic groups such as the Irish in nineteenth-century industrializing America were able to differentiate themselves from passionate ethnic groups who were supposedly unable to regulate their own emotional predispositions and gain a rational and objective view of the world. Such **peoples** **- who were being colonized**, exploited, enslaved, and eliminated **by Europeans during their Enlightenment and post-Enlightenment eras - were viewed as irrational and, thus, inferior in their status as human beings**. As inferior beings, they had no claim to the same rights as Europeans - hence, white **racism and colonialism were morally justified around the conflation of whiteness and reason**. In order for whiteness to place itself in the privileged seat of rationality and superiority, it would have to construct pervasive portraits of non-Whites, Africans in particular, as irrational, disorderly, and prone to uncivilized behavior (Nakayama and Krizek 1995; Stowe 1996; Alcoff 1995; Haymes 1996). As rock of rationality in a sea of chaos and disorder, whiteness presented itself as a non-colored, non-blemished pure category. Even a mere drop of non-white blood was enough historically to relegate a person to the category of "colored." Being white, thus, meant possessing the privilege of being uncontaminated by any other bloodline. A mixed race child in this context has often been rejected by the white side of his or her heritage - the rhetorical construct of race purity demands that the mixed race individual be identified by allusion to the non-white group, for example, she’s half Latina or half Chinese. Individuals are rarely half-white. As Michel Foucault often argued, reason is a form of disciplinary power. Around Foucault’s axiom, critical multiculturalists contend that reason can never be separated from power. Those without reason defined in the Western scientific way are excluded from power and are relegated to the position of unreasonable other. Whites in their racial purity understood the dictates of the "White Man’s Burden" and became the beneficent teachers of the barbarians. **To Western eyes the contrast between white and non-white culture was stark: reason as opposed to ignorance; scientific knowledge instead of indigenous knowledge; philosophies of mind versus folk psychologies; religious truth in lieu of primitive superstition; and professional history as opposed to oral mythologies**. Thus, **rationality was inscribed in a variety of hierarchical relations between European colonizers and their colonies** early on, and between Western multinationals and their "underdeveloped" markets in later days. Such **power relations** **were erased by the white claim of** cultural **neutrality** around the transhistorical norm of reason -in this construction rationality was not assumed to be the intellectual commodity of any specific culture. Indeed, colonial hierarchies immersed in exploitation were justified around the interplay of pure whiteness, impure non-whiteness, and neutral reason. Traditional **colonialism was grounded on colonialized people’s deviation from the norm of rationality**, thus making colonization a rational response to **inequality**. In the twentieth century thiswhite norm of rationality was extended to the economic sphere where the philosophy of the free market and exchange values were universalized into signifiers of civilization. Once all the nations on earth are drawn into the white reason of the market economy, then all land can be subdivided into real estate, all human beings’ worth can be monetarily calculated, values of abstract individualism and financial success can be embraced by every community in every country, and education can be reformulated around the cultivation of human capital.When these dynamics come to pass, the white millennium will have commenced - white power will have been consolidated around land and money. The Western ability to regulate diverse peoples through their inclusion in data banks filled with information about their credit histories, institutional affiliations, psychological "health," academic credentials, work experiences, and family backgrounds will reach unprecedented levels. **The accomplishment of this ultimate global colonial task will mark the end of white history in the familiar end-of-history parlance.** **This does not mean that white supremacy ends, but that it has produced a hegemony so seamless that the need for further structural or ideological change becomes unnecessary. The science, reason, and technology of white culture will have achieved their inevitable triumph** (MacCannell 1992; Nakayama and Krizek 1995; Alcoff 1995; Giroux 1992). Whatever the complexity of the concept, whiteness, at least one feature is discernible - **whiteness cannot escape the materiality of its history, its effects on the everyday lives of those who fall outside its conceptual net as well as on white people themselves.** Critical scholarship on whiteness should focus attention on the documentation of such effects.Whiteness study in a critical multiculturalist context should delineate the various ways such material effects shape cultural and institutional pedagogies and position individuals in relation to the power of white reason. Understanding these dynamics is central to the curriculums of black studies, Chicano studies, postcolonialism, indigenous studies, not to mention educational reform movements in elementary, secondary, and higher education. The history of the world’s diverse peoples in general as well as minority groups in Western societies in particular has often been told from a white historiographical perspective. Such accounts erased the values, epistemologies, and belief systems that grounded the cultural practices of diverse peoples. Without such cultural grounding students have often been unable to appreciate the manifestations of brilliance displayed by non-white cultural groups. Caught in the white interpretive filter they were unable to make sense of diverse historical and contemporary cultural productions as anything other than proof of white historical success. The fact that one of the most important themes of the last half of the twentieth century - the revolt of the "irrationals" against white historical domination - has not been presented as a salient part of the white (or non-white) story is revealing, a testimony to the continuing power of whiteness and its concurrent fragility (Banfield 1991; Frankenberg 1993; Stowe 1996; Vattimo 1992).

#### Respect for human worth would justify util.

Cummiskey 90 [Cummiskey, David. Associate professor of philosophy at the University of Chicago. “Kantian Consequentiaism.” Ethics 100 (April 1990), University of Chicago. <http://www.jstor.org/stable/2381810>]

We must not obscure the issue by characterizing this type of case as the sacrifice of individuals for some abstract “social entity.” It is not a question of some persons having to bear the cost for some elusive “overall social good.” Instead, the question is whether some persons must bear the inescapable cost for the sake of other persons. Robert Nozick, for example, argues that “to use a person in this way does not sufficiently respect and take account of the fact that he is a separate person, that his is the only life he has.” But why is this not equally true of all those whom we do not save through our failure to act? **By emphasizing solely the one who must bear the cost if we act, we fail to** sufficiently **respect** and take account of **the many other** separate **persons**, each with only one life, **who will bear the cost of our inaction**. In such a situation, what would a conscientious Kantian agent, an agent motivated by the unconditional value of rational beings, choose? A morally good agent recognizes that the basis of all particular duties is the principle that “rational nature exists as an end in itself”. Rational nature as such is the supreme objective end of all conduct. If one truly believes that all rational beings have an equal value, then the rational solution to such a dilemma involves maximally promoting the lives and liberties of as many rational beings as possible. In order to avoid this conclusion, the non-consequentialist Kantian needs to justify agent-centered constraints. As we saw in chapter 1, however, even most Kantian deontologists recognize that agent-centered constraints require a non- value-based rationale. But we have seen that Kant’s normative theory is based on an unconditionally valuable end. How can a concern for the value of rational beings lead to a refusal to sacrifice rational beings even when this would prevent other more extensive losses of rational beings? If the moral law is based on the value of rational beings and their ends, then what is the rationale for prohibiting a moral agent from maximally promoting these two tiers of value? If I sacrifice some for the sake of others, I do not use them arbitrarily, and I do not deny the unconditional value of rational beings. **Persons** may **have “dignity**, that is, an unconditional and incomparable worth” **that transcends any market value, but persons also have** a fundamental **equality that dictates that some must** sometimes **give way for the sake of others.** The concept of the end-in-itself does not support the view that we may never force another to bear some cost in order to benefit others.

#### Universalizability justifies util.

Singer 93 [Peter Singer [Ira W. DeCamp Professor of Bioethics, Princeton] “Practical Ethics,” Second Edition, Cambridge University Press, 1993, pp. 13-14]

The universal aspect of ethics, I suggest, does provide a persuasive, although not conclusive, reason for taking a broadly utilitarian position. My reason for suggesting this is as follows. **In accepting that ethical judgments must be** made from a **universal** point of view, **I am accepting that my own interests cannot,** simply because they are my interests, **count more than the interests of anyone else. Thus my** very natural **concern that my own interests be looked after must**, when I think ethically, **be extended to** the interests of **others.** Now, imagine that I am trying to decide between two possible courses of action – perhaps whether to eat all the fruits I have collected myself, or to share them with others. Imagine, too, that I am deciding in a complete ethical vacuum, that I know nothing of any ethical considerations – I am, we might say, in a pre-ethical stage of thinking. How would I make up my mind? One thing that would be still relevant would be how the possible courses of action will affect my interests. Indeed, if we define ‘interests’ broadly enough, so that we count anything people desire as in their interests (unless it is incompatible with another desire or desires), then it would seem that at this pre-ethical stage, only one’s own interests can be relevant to the decision. Suppose I then begin to think ethically, to the extent of recognizing that my own interests cannot count for more, simply because they are my own, than the interests of others. In place of my own interests, I now have to take into account the interests of all those affected by my decision. **This requires me to weigh** up **all** these **interests and** adopt the course of action most likely to **maximize the interests of those affected.**

#### Constitutivism fails—showing we inevitably do engage in agency is insufficient to prove we ought to

Enoch 11 [(David, Philosophy Professor at Hebrew University) “Shmagency Revisited,” New Waves in Metaethics pp 208-233, 2011, https://link.springer.com/chapter/10.1057/9780230294899\_11] TDI

3.2 Irrelevance

So much, then, for the implausibility of the but-you-do-care response to the whyshould-I-care-about-(e.g.)-self-understanding challenge. What I want to argue now is that even if we ignore this implausibility, still this response cannot possibly work, because it does not even qualify as a response – it fails to address the challenge. The thought here is very simple: Noting that I do Φ is never a good answer to the question whether I should Φ. This is true for actions, and it is just as true for carings. Perhaps I do care about something; but how does noticing this fact count as an answer to the normative question whether I should care about it, or indeed as a reason for caring about it?

The point is not merely an is-ought-gap kind of point. True, some of us have somehow become very good at convincing ourselves that sometimes, an ought can after all be derived from an is, or that some normative facts or properties just are some natural facts or properties, or some such. But what we are up against here is an especially problematic instance of such a move – it is the move from someone caring about something, immediately to it being the case that she should care about it, or at least that she has a reason to so care. I take it even those of us with the strongest stomach for naturalistic fallacies should not be happy with such a move. When someone asks "Why should I care about self-understanding?" (or whatever else is constitutive of agency), and the response comes "But you do care!", all that is needed by way of counter-response is "So what? I asked whether I should care, not whether I 14 do. You haven't answered my question." The but-you-do-care response is thus no response at all. It is utterly irrelevant.

Constitutivists like to emphasize that the agency game is not just one we do play, but also one we cannot avoid playing, agency is – in certain senses – inescapable for creatures like us. Constitutivists then sometimes suggest that the inescapability of agency somehow helps with the shmagency challenge (and related challenges) 17.

Thus, Velleman (136-7) distinguishes two senses of inescapability, suggesting that their combined strength helps in answering the why-should-I-care-about-self-understanding challenge. His two senses may be labeled natural and dialectical18. Let me postpone discussion of dialectical inescapability to sections 5 through 7. The natural inescapability of agency seems to come down to the fact that we cannot opt out of the game of agency, such opting out is just not something we can do. We can, of course, choose to end our lives, but as I also noted in "Agency, Shmagency" (188), far from opting out of the game of agency, this would be a major move within this game. And we can temporarily opt out of this game, say by going to sleep. But still, acting and choosing is, as Korsgaard likes to put things, "our plight"19.

I want to concede that agency is indeed naturally inescapable for us. But I also want to note (as I did, to an extent, in "Agency, Shmagency" (188 and on)) that such inescapability does not matter in our context, and in particular does not render the but- you-do-care response any better. For the move from "You inescapably Φ" to "You should Φ" is no better – not even the tiniest little bit – than the move from "You actually Φ" to "You should Φ".

#### Even if shmagency is impossible the objection still applies

Enoch 11 [(David, Philosophy Professor at Hebrew University) “Shmagency Revisited,” New Waves in Metaethics pp 208-233, 2011, https://link.springer.com/chapter/10.1057/9780230294899\_11] TDI

Perhaps an example can help here. Assume a philosopher – call her the paperskeptic – who believes that there's something intellectually corrupting about the papers analytic philosophers are so fond of reading and writing. Philosophical progress, she thinks, can only be achieved by writing books. The paper-frenzy is just a race to philosophical superficiality, and an incentive to substitute technical skills for deep philosophical insights. Being a conscientious professional, she writes this all down, presenting her analysis and arguments, culminating in the conclusion that philosophers should not write papers. But – in order for the example to be interesting – she writes this all down in the format of a paper, and proceeds to submit it to her friendly-neighborhood philosophy journal (where it is rejected, without comments, eleven months later).

Now, us paper-writing philosophers are eager to defeat the paper-skeptic's challenge. Does it suffice, in order to do that, to show that she has no stable ground to stand on while she's launching her attack, that in a sense she defeats herself because she wrote down her paper-skepticism in the form of a paper? Perhaps – though I doubt it – this shows that our paper-skeptic is in some sense in trouble. But this certainly does not show that we are out of trouble. If her arguments still work, then we – committed as we are to writing papers – are in trouble. We need a substantive answer to the challenge she puts in a sort-of self-defeating way. The challenge is real enough. It is real enough even if putting her paper-skepticism in the format of a paper is for some reason inescapable for her. Indeed, the challenge is real enough even if a paper-skeptic does not, or even cannot, exist. And so it is better to tell the story without anthropomorphizing the arguments at all. There are arguments attempting to show that we shouldn't be so seriously into writing papers. We need to deal with these arguments. It just doesn't matter whether there is a character – the paper-skeptic – who can help us make this debate more dramatic. And even if there is such a character, we should not mistake finding flaws with her for vindicating our paperwriting practices28. We should not, in a term I borrow from Crispin Wright (1991, 89), commit the mistake of the adversarial stance.

The analogy, I hope, is clear. Showing that the practical-reason-skeptic (the one asking "Why should I care about (e.g.) self-understanding?") has no safe grounds from which to launch his attack is neither here nor there. It does not even begin to vindicate practical reason. Thinking otherwise is like settling – in the discussion with the paper-skeptic – for noting that she's written a paper, without tackling her arguments against paper-writing head on. And so here too – as in the paper-skepticism case – we are better off avoiding the dramatic effects and anthropomorphizing the challenge. The challenge is a challenge for us, non-skeptic as we are29. It is we who have to come up with a theory of normativity that will be adequate (at least) by our own lights. It is we who must be convinced that agency is not normatively arbitrary (for us), that

we do have, even upon reflection, reason to care about whatever it is that's constitutive of action and agency30, even if regardless of having or failing to have such a story, we inescapably do care about it. And so, it is us who are vulnerable to the shmagency challenge. Whether or not there is an agent (or a shmagent) who can stably embody this challenge is just beside the point.