### FW

#### Morality is derived a priori -

#### 1)External Worlds Fallacy- only internal knowledge can be trusted. All external experience is corrupted- we could be dreaming, hallucinating, or being tortured by a demon. Therefore, it shows us what we perceive as existing, not what actually is existing. Thus, knowledge must be derived internally for a moral theory.

#### 2) Constitutivism- empirical knowledge is gained through experience. Experience isn’t constitutive to a subject, it comes from a posteriori knowledge through observation and isn’t part of a subject.

#### 3)Is Ought Fallacy- experience only tells us what is since we can only perceive what is, not what ought to be. But it’s impossible to derive an ought from descriptive premises, so there needs to be additional a priori premises to make a moral theory.

#### 4)Uncertainty- inability to know others’ experience make empiricism unreliable for ethics. Outweighs since it would be escapable since people could say they don’t experience the same. Hijacks roles of the ballot since only a solid basis is enough to convince people to follow their theory.

#### This means practical reason-

#### 1)Constitutivism- the only thing constitutive to subjectivity is reason. I could be a brain in a vat but so all other forms of knowledge are unreliable and doubtful. The only thing I know is that I am doubting and reasoning. Thus, the only thing constitutive is reason. Anything else could be an illusion.

#### 2) Infinite Regress- We can ask why for any other framework but to ask why for reasons concedes the authority of reasons which means they are inescapable and binding. And, bindingness outweighs because binding theories are the only ones that can guide action which is the only purpose of ethics.

#### 3)Action Theory- any action can be divided into infinite parts. Any other theory is incoherent because there are infinite ends to look to. Prefer reason because it’s the only thing unifying all those actions.

#### That necessitates universalizable ends

#### 1)Logic- reason is universal and applies to everyone- it doesn’t make sense to say 2+2=4 for me but not for anyone else. This necessitates universal maxims- individuals can’t be exempt from maxims that apply to others.

#### 2) any non-universalizable norm justifies someone’s ability to impede on your ends i.e. if I want to eat ice cream, I must recognize that others may affect my pursuit of that end and demand the value of my end be recognized by others which also means universalizability acts as a side constraint on all other frameworks.

#### Thus the standard is consistency with universalizable maxims

#### Prefer Additionally

#### 1] Performativity: when you enter debate, you presume that you will be free to set and pursue ends in the round because of a system of reciprocally enforced constraints. This means denial of my framework is impossible and all objections should be ignored on face because responding to my framework requires my framework to do so.

#### 2] Ethical frameworks are topicality interpretations of the word ought so they must be theoretically justified. Prefer on resource disparities—focusing on evidence and statistics privileges debaters with the most preround prep excluding lone-wolfs who lack huge evidence files. A debater under my framework can easily be won without any prep since minimal evidence is required. That controls the internal link to other voters because a pre-req to debating is access to the activity.

#### 3] Isolating unconditional worth within the other is uniquely liberatory and the basis from which other theories begin, so my offense turns and outweighs yours.

Farr 02 [Arnold Farr(African American Professor of philosophy at University of Kentucky, focusing on German idealism, philosophy of race, postmodernism, psychoanalysis, and liberation philosophy). “Can a Philosophy of Race Afford to Abandon the Kantian Categorical Imperative?” JOURNAL of SOCIAL PHILOSOPHY. Vol. 33, No. 1. Spring 2002.]

Whereas most criticisms are aimed at the formulation of universal law and the formula of autonomy, our analysis here will focus on the formula of an end in itself and the formula of the kingdom of ends, since we have already addressed the problem of universality. The latter will be discussed ﬁrst. At issue here is what Kant means by “kingdom of ends.” Kant writes: “By ‘kingdom’ I understand a systematic union of different rational beings through common laws.”32 The above passage indicates that Kant recognizes different, perhaps different kinds, of rational beings; however, the problem for most critics of Kant lies in the assumption that Kant suggests that the “kingdom of ends” requires that we abstract from personal differences and content of private ends. The Kantian conception of rational beings requires such an abstraction. Some feminists and philosophers of race have found this abstract notion of rational beings problematic because they take it to mean that rationality is necessarily white, male, and European.33 Hence, the systematic union of rational beings can mean only the systematic union of white, European males. I ﬁnd this interpretation of Kant’s moral theory quite puzzling. Surely another interpretation is available. That is, the implication that in Kant’s philosophy, rationality can only apply to white, European males does not seem to be the only alternative. The problem seems to lie in the requirement of abstraction. There are two ways of looking at the abstraction requirement that I think are faithful to Kant’s text and that overcome the criticisms of this requirement. First, the abstraction requirement may be best understood as a demand for intersubjectivity or recognition. Second, it may be understood as an attempt to avoid ethical egoism in determining maxims for our actions. It is unfortunate that Kant never worked out a theory of intersubjectivity, as did his successors Fichte and Hegel. However, this is not to say that there is not in Kant’s philosophy a tacit theory of intersubjectivity or recognition. The abstraction requirement simply demands that in the midst of our concrete differences we recognize ourselves in the other and the other in ourselves. That is, we recognize in others the humanity that we have in common. Recognition of our common humanity is at the same time recognition of rationality in the other. We recognize in the other the capacity for selfdetermination and the capacity to legislate for a kingdom of ends. This brings us to the second interpretation of the abstraction requirement. To avoid ethical egoism one must abstract from (think beyond) one’s own personal interest and subjective maxims. That is, the categorical imperative requires that I recognize that I am a member of the realm of rational beings. Hence, I organize my maxims in consideration of other rational beings. Under such a principle other people cannot be treated merely as a means for my end but must be treated as ends in themselves. The merit of the categorical imperative for a philosophy of race is that it contravenes racist ideology to the extent that racist ideology is based on the use of persons of a different race as a means to an end rather than as ends in themselves. Embedded in the formulation of an end in itself and the formula of the kingdom of ends is the recognition of the common hope for humanity. That is, maxims ought to be chosen on the basis of an ideal, a hope for the amelioration of humanity. This ideal or ethical commonwealth (as Kant calls it in the Religion) is the kingdom of ends.34 Although the merits of Kant’s moral theory may be recognizable at this point, we are still in a bit of a bind. It still seems problematic that the moral theory of a racist is essentially an antiracist theory. Further, what shall we do with Henry Louis Gates’s suggestion that we use the Observations on the Feeling of the Beautiful and Sublime to deconstruct the Grounding? What I have tried to suggest is that instead of abandoning the categorical imperative we should attempt to deepen our understanding of it and its place in Kant’s critical philosophy. A deeper reading of the Grounding and Kant’s philosophy in general may produce the deconstruction35 suggested by Gates. However, a text is not necessarily deconstructed by reading it against another. Texts often deconstruct themselves if read properly. To be sure, the best way to understand a text is to read it in context. Hence, if the Grounding is read within the context of the critical philosophy, the tools for a deconstruction of the text are provided by its context and the tensions within the text. Gates is right to suggest that the Grounding must be deconstructed. However, this deconstruction requires much more than reading the Observations on the Feeling of the Beautiful and Sublime against the Grounding. It requires a complete engagement with the critical philosophy. Such an engagement discloses some of Kant’s very signiﬁcant claims about humanity and the practical role of reason. With this disclosure, deconstruction of the Grounding can begin. What deconstruction will reveal is not necessarily the inconsistency of Kant’s moral philosophy or the racist or sexist nature of the categorical imperative, but rather, it will disclose the disunity between Kant’s theory and his own feelings about blacks and women. Although the theory is consistent and emancipatory and should apply to all persons, Kant the man has his own personal and moral problems. Although Kant’s attitude toward people of African descent was deplorable, it would be equally deplorable to reject the categorical imperative without ﬁrst exploring its emancipatory potential.

#### 4] Ideal Theory Good – a] end point – we’d constantly be fixing injustices as a precondition to ethical action so we never get to the bottom of what is actually ethical b] relevance – every society has different injustices that occur – the resolution is a universal values statement which means you cannot universalize any theory under nonideal theory.

### affirm

#### Is means is Definition of is (Entry 1 of 4) present tense third-person singular of BE **dialectal present tense** first-person and third-person singular **of BE** dialectal present tense plural of BE

Webster ND Definition of IS," Merriam Webster, <https://www.merriam-webster.com/dictionary/is> IS

#### Dialectical present tense means logical coherence which implies no implementation

Your Dictionary ND, "Dialectical Meaning," No Publication, <https://www.yourdictionary.com/dialectical> Cho

The definition of dialectical is a discussion that includes logical reasoning and dialogue, or something having the sounds, vocabulary and grammar of a specific way of speaking. An example of something dialectical is a Lincoln Douglass style of debate, where both parties argue a point in a logical order. Of, or pertaining to dialectic; logically reasoned through the exchange of opposing ideas.

#### “BE” is a linking verb, not an action verb so implementation is incoherent

Grammar Monster ND "Linking Verbs," Grammar Monster, <https://www.grammar-monster.com/glossary/linking_verbs.htm> CHO

What Are Linking Verbs? (with Examples) A linking verb is used to re-identify or to describe its subject. A linking verb is called a linking verb because it links the subject to a subject complement (see graphic below). Infographic Explaining Linking Verb A linking verb tells us what the subject is, not what the subject is doing. Easy Examples of Linking Verbs In each example, the linking verb is highlighted and the subject is bold. Alan is a vampire. (Here, the subject is re-identified as a vampire.) Alan is thirsty. (Here, the subject is described as thirsty.)

A picture containing text, sign

Description automatically generated



#### 1] Private outer space appropriation isn’t universalizable and disrespects extra-terrestrial agential ends.

Segobaetso 18 [Brackets Original. Benjamin Segobaetso. “Ethical Implications of the Colonization, Privatization and Commercialization of Outer Space”. Major research paper submitted to the Faculty of Human Sciences and Philosophy, School of Public Ethics, Saint Paul University, in partial fulfilment of the requirements for the degree of Master of Arts in Public Ethics. May, 2018. Accessed 12/11/21. <https://ruor.uottawa.ca/bitstream/10393/38318/1/Benjamin_Segobaetso_2018.pdf> //Xu]

It can be argued through Kantian ethics that our record here on Earth paints a picture of neoliberal and capitalist policies with tendencies to favour the highest bidder at the exclusion of the under privileged and puts profit first at the expense of the environment. For Kantians, there are two questions that we must ask ourselves whenever we decide to act: (i) Can I rationally will that everyone act as I propose to act? If the answer is no, then we must not perform the action. (ii) Does my action respect the goals of human beings? Again, if the answer is no, then we must not perform the action. Kantian ethicists would argue that extending to space neoliberal and capitalist policies is immoral because these systems create economic disparities and life threatening environmental injustices; therefore, they are set up in a way that we could not rationally will everyone to act the way they act either here on Earth or in space. Also, Kantian ethicists would ask whether the action of extending neoliberal and capitalist policies to space would respect the goals of extra-terrestrial intelligent life if any rather than merely using them for humans’ own purposes? If the answer is no, then the participating agent must not perform the action. Kant wrote on the possible existence of extra-terrestrial intelligent species in the final pages of the last book that he published, Anthropology from a Pragmatic Point of View [Anthropologie in pragmatischer Hinsicht] (1978). In this publication, Kant hinted that the highest concept of the Alien species may be that of a terrestrial rational being [eines irdischen vernünftigen ]; however, he argued that it will be difficult to describe its characteristics because there is no knowledge available of a non-terrestrial rational being [nicht irdischen Wesen] which could be used as a reference in regards to its properties and ultimately classify that terrestrial being as rational. This dilemma will continue until extraterrestrial intelligent life is discovered because comparing two species of rational beings has to be on the basis of experience, but that experience has not been possible yet (Kant, 237-238). In applying Kant’s deontological moral theory, it must first be recognized that Kant visualized a kind of respect in which we all can recognize every rational being exists as an end in itself (1) as being not fully comprehensible by any human understanding, (2) as being an end in him- or herself, and (3) as being a potential source of moral law (Kant, 2012). In this regard, since Kant insinuated that the highest concept of the extraterrestrial intelligent species may be that of a terrestrial rational being [eines irdischen vernünftigen ]; that implies any encounter with extra-terrestrial intelligent life will compel us under the deontological moral theory to recognize that life as being not fully comprehensible by any human understanding, as being an end in itself, and as being a potential source of moral law (Kant, 2012). It must be realized that Kant’s deontology theory does not go without criticism by critical theorists who believe in dismantling all systems of oppression.

#### 2] Property rights are necessarily universalizable and must support global cosmopolitanism which runs contrary to the appropriation of space.

Walla 16 [Brackets Original. (Alice Pinheiro, Department of Philosophy at Trinity College Dublin) “Common Possession of the Earth and Cosmopolitan Right” Kant-Studien Volume 107 Issue 1, 2016] TDI

In the Doctrine of Right, Kant derives nations’ original community of the land from the fact that the possession of individuals (to which they have an original right), can be thought as a part of a determinate whole. National borders in connection with an internal civil condition make the extent of individual possessions relatively determinate. Borders delineate the scope of individual acquisition in a way which, although not peremptory until the institution of a cosmopolitan condition of distributive justice, is closer to the idea of right than leaving individuals to determine the limits of their acquisition in a wholly unilateral way (as in the state of nature). Unlike Locke, Kant has no theoretical resources for establishing the content (Inhalt) of occupation; the prior occupans must decide according to her own judgment if her possession is being infringed upon and consequently have a conception of the extent of her possession. Only the civil condition is able to provide relatively legitimate conditions for determining the scope of acquisition. This necessity makes Kant’s theory far more dependent on the institutionalization of right than Locke’s theory. The territorial rights of states can thus be understood as a necessary step towards a cosmopolitan condition of distributive justice. As Kant formulates in Perpetual Peace, “cosmopolitan rights shall be limited to the conditions of universal hospitality”. This is a right to offer oneself for commerce (Verkehr) with one another, be the subjects of these rights individuals or nations. As cosmopolitan right makes clear, the idea of common ownership of the earth presents itself under two different modes:(1) as basis of the acquired right of host peoples to their territory, enabling them to decline voluntary interaction, and (2) as the basis for the original right of individual citizens of the world or nations to offer themselves for interaction with foreign nations. In Perpetual Peace Kant called this right “right to visit”, which is neither a right to settle (ius incolatus ) nor to be a guest in the foreign land (kein Gastrecht ). As Kant stresses, host nations retain a right to reject the visitor on the condition that this can be done “without causing his destruction”. Although visitors have no claim to enter the foreign territory, they should not be treated with hostility by the inhabitants, if they behave peacefully. However, the original community of the earth also imposes constraints on the acquired right of host nations to control their borders. Kant makes clear that host nations have the right to reject visitors whenever their reason for interaction is voluntary. Similarly to the original right to a place on the surface of the earth, the right to admission in a foreign territory obtains only under the condition of involuntary occupation of space. Just as the occupation of space by virtue of one’s entry in the world is independent of one’s will, rejecting an involuntary visitor when this would harm or destroy her is incompatible with the original community of the earth. As Kant stresses, in principle no one has more claim to a specific area of the earth than another person. The global distribution of land is thus wholly contingent. Today’s nations can be seen as “permitted” to control a certain territory to the exclusion of others because borders are helpful for determining the extent of individual acquisition, at least within that territory. However, to deny life-saving occupation of space to another being, who is in principle just as entitled as anyone else to any place of the earth would be to contradict the very justification for the territorial rights of states. This is because the permission to control territory and the right of the involuntary visitor to be admitted are based on the same legal foundation or Rechtsgrund, namely, the original community of the earth. Kant could easily have insisted that the acquired right of nations to their territory not only has priority but trumps the original right of persons to occupy space. It is worthy of attention that he did not accept this in the case of involuntary occupation of space. My view is that cosmopolitan right signalizes a contradiction of the right to occupy space with itself under different modalities: on the one hand as the original right of individuals or nations to “be somewhere” (as belonging to the lex iusti) and on the other, the acquired right of peoples to their land (belonging to the lex iuridica). Kant distinguishes between three leges or conditions of justice: lex iusti, lex iuridica and lex iustitiae . The distinction is essential for understanding the relationship between Right as a system of external laws a priori and the subsequent developments of right. As Byrd and Hruschka stressed, the three leges correspond to three categories of modality in the Critique of Pure Reason: possibility (Möglichkeit), reality (Dasein) and necessity (Notwendigkeit ). They can be seen as different “modes” of the same idea of right: original right as the pure rational concept of right (possibility), acquired right as arising from concrete deeds or relations between agents (reality) and peremptory right as legitimized and enforced by a public court of justice (necessity). Although there is a positive development in the transition from the lex iusti, through the lex iuridica, to thelex iustitaedistributivae in the civil condition, the lex iusti is not made superfluous in the civil condition, but is still the source of the normativity, and consequently, of the legitimacy, of all further developments of right. The need for maintaining the compatibility of the development of right with its a priori normative source is what gives rise to cosmopolitan right. In this sense, cosmopolitan right in Kant’s theory has a similar function to the right of necessity in Grotius and imperfect rights and duties in Pufendorf’s theory. They are needed to avoid scenarios which would contradict the rationale for introducing certain rights. While Grotius, following the natural law tradition, appeals to the need of individuals as a basis for the original use right to land and natural resources, Kant does not make the need of individuals the basis of cosmopolitan right. Kant replaces the natural law idea that fundamental needs of human beings provide the content of natural law with the idea of the external exercise of freedom and the impact that unregulated interaction can have for the external freedom of individuals, assuming they have equal juridical status and thus an equal right to non-interference. While Grotius’ right of necessity excuses what would otherwise constitute violations of private property, Kant leaves private property untouched. He restricts himself to limitations to the rights of states to refuse entrants in their territory in case of involuntary occupation of space. Kant does not recognise a right of necessity. As he puts it in the Common Saying, to preserve one’s life is a conditional duty, that is, to be observed if this can be done without injustice (Verbrechen). Although it may seem too inflexible to insist upon the inviolability of private property, property rights are too central in Kant’s legal theory to be compromised. Therefore, the closest Kant comes to imposing limitations on acquired rights is cosmopolitan right. It is important to note how Kant replaces the natural law idea of human fundamental needs with occupation of space. The notion of original communityis used to justifya right to occupy a particular place in the earth. The mere existence of our bodies entails the occupation of a separate area in the world (Separatbesitz), which Kant considers an original right. Original acquisition of space (land) entails acquisition of natural resources, without the appeal to human needs. Further, the kind of community generated by the original right to occupy space is a radically different one from Grotius and Pufendorf. It is constituted by the unity of all potential places individuals can come to occupy on the earth . These potential places are considered disjunctively . Concretely, this means that no one is entitled to any specific area but only to a place on the surface of the earth. Everyone can, in principle, possess this or that place on the earth. The right to occupy a place on the earth is thus a disjunctively universal right(disjunctiv-allgemein). It is therefore only a contingent fact that persons (and consequently nations) have come to occupy a particular place on the earth, for instance, the present territory of France. This contingency plays an important role for Kant’s argument that there is a right to be admitted in case of involuntary interaction. Further, the community of the earth must also be understood as collectively universal (collectiv-allgemein) insofar as it is constituted by the idea of the union of all possible places on the earth . It is therefore not a community in the sense of a joint use of the earth, but a community constituted malgré soi, in virtue of the interconnectedness of all points within the closed spherical surface of the planet. The spatial relations between individuals are what constitute the global community, not God’s gift of the earth to humanity. However, one should not think, as Flikschuh argued, that Kant moved from “the fact of individual acquisition to the idea of original common possession” and thereby “inverted” the natural law sequence from common possession to individual acquisition. This would mean to take the original community to be constituted by empirically given facts. Kant is clear enough that the original community is an idea of reason and not acommunity that was “instituted” (gestiftete Gemeinschaft ). This failure to realize the rational (i.e., original) character of the idea of community of the earth is precisely what Kant takes to be the failure of Grotius’ and Pufendorf’s “primitive community” (uranfängliche Gemeinschaft, communio primaeva ). Kant’s departure from natural law theory is therefore not in an “inversion” of the sequence of ideas, but in his redefinition of central concepts of the natural law in terms of external freedom.

#### Cosmopolitanism through perpetual peace is necessary to escape a state of nature – it prevents the possibility of agency.

Barron 11 [Brackets Original. Anne Barron (Law Department, London School of Economics and Political Science). ”Kant, copyright and communicative freedom.” Law and philosophy. pp. 1- 48. 2011. Accessed 8/22/21. <http://eprints.lse.ac.uk/37521/1/Kant_Copyright_and_Communicative_Freedom_%28lsero%29.pdf> //Xu]

Occupying the first level within Kant’s system of rights is an ‘innate’ right to freedom, borne by human beings conceived of simply as agents: that is, as having recourse to nothing other than their innate means (their own bodily and mental powers) to pursue their ends in the empirical world. 46 It entails a right to use one’s own powers as one sees fit subject to the equivalent right of everyone else (hence, for example, using one’s powers to enslave others is wrongful). For Kant, however, freedom requires that persons also be able to have ‘external objects of choice’ at their disposal. Thus, a second level of Right – private right, regulating persons’ use of these means for pursuing their ends – can be rationally ‘postulated’ as an extension of the innate right to freedom and thereby also of the UPR. Invoking the divisions of Roman private law, Kant presents private right as necessarily reducible to three categories: property rights (subsisting in respect of things), contract rights (subsisting in respect of others’ actions) and what he calls domestic rights (subsisting in respect of other persons as such).47 Private right is however impossible except in “a rightful condition, under an authority giving laws publicly.” 48 Thus the third level in Kant’s system is public right, whereby a public authority exercising legislative, executive and judicial functions can enable private rights to be legitimately acquired, enforced and applied. Kant illustrates the problems arising in a ‘state of nature’ (a condition in which innate rights are insecure, and private rights can apply only provisionally, because of the absence of public right49) through his discussion of what is involved in initially acquiring a property right. This acquisition – though itself an exercise of external freedom – is a unilateral act that purports to exclude all others from the putative object of property, and so compromises the freedom of everyone else by subjecting them to the choice of the acquirer. A state of nature, then, is a condition in which everyone is at all times subject to the unilateral choices of everyone else.50 Since this condition is inconsistent with the possibility of anyone’s agency, a ‘civil’ condition in which individual rights could be endorsed, and rendered secure and determinate, by a public will – a public authority that acts for all – is morally required. Public right in turn has three dimensions. The first (just considered) regulates the relations of citizen-subjects within a state; the second is a system of international right, regulating relations between states; and the third is a system of what Kant calls ‘cosmopolitan’ right, regulating the relations of ‘citizens of the world’ (that is, individuals considered apart from their membership of any state) to foreign states. In the Rechtslehre and in “Toward Perpetual Peace” (an essay published in 1795) Kant defines the content of cosmopolitan right as limited to a ‘right of hospitality:’51 “the right of a foreigner not to be treated with hostility because he has arrived on the land of another.”52 Arguably, however, Kant sees the totality of rightful relations – comprising all three dimensions of public right – as forming a cosmopolitan polity. For Kant, all forms of public law have only provisional validity until such a polity has been established, because only in that event could a condition of war – an international state of nature – be definitively brought to an end in a context of global interdependence.53 “[We] must work toward establishing perpetual peace and the kind of constitution that seems to us most conducive to it (say, a republicanism of all states, together and separately).”54 Involved in Kant’s concept of Right, then, is an idea of progress towards a just political order:55 a global system of reciprocal external freedom, realized through law. The establishment of sovereign states is only the first step towards this end. Central to Kant’s account of how further progress is possible are two interrelated principles: the principle of the independence of every member of each state as a citizen – “that is, as a co-legislator”56 – and the principle of publicity.

### Method

#### 1] 1AR theory is legit – anything else means infinite abuse

#### – drop the debater – 1AR is too short to make up for the time trade-off

#### – no RVIs – 6 min 2NR means they can brute force me every time

#### – competing interps – reasonability narrows the theory debate to one issue of brightline, making it easy for the Neg to collapse to the issue in the long 2NR

#### - 1AR theory is the highest layer – Else, the NC has 7 minutes to be abusive and 6 minutes to leverage the abuse against 1A theory in the 2N, making checking abuse lexically impossible.

#### 2] Affirm if I win offense to a counterinterp

#### A] Timeskew – 6 Minute 2NR with collapse to whatever I undercover means that you can win theory and substance, but I need to go for both in half the time and split it between the 2 layers.

#### B] Reciprocity – you get T and theory so I should get theory and an RVI to make the burden reciprocal.

#### 3]Nothing in the 1AC has triggered it, but Presumption and permissibility affirm –

#### a) We always default to assuming something true until proven false ie if I told you my name is Ben you would believe me

#### b) If agents have to justify why every action is morally good we would have to justify actions that are morally neutral ie drinking water

#### c) empirics

**Shah 19,**[Shah, Sachin. “A STATISTICAL ANALYSIS OF SIDE-BIAS ON THE 2019 JANUARY-FEBRUARY LINCOLN-DOUGLAS DEBATE TOPIC.” NSD Update, National Symposium of Debate, 16 Feb. 2019, <http://nsdupdate.com/2019/a-statistical-analysis-of-side-bias-on-the-2019-january-february-lincoln-douglas-debate-topic/> ]//LHPSS accessed 9/4/19

As a final note, it is also interesting to look at the trend over multiple topics. In the rounds **from** 93 TOC bid distributing tournaments (**2017 – 2019** YTD), **the neg**ative **won 52.99% of ballots** (**p-value < 0.0001)** and 54.63% of upset rounds (p-value < 0.0001). **This suggests the bias might be structural, and not topic specific, as this data spans six different topics.**

### Advantage

#### Plan - Private entities ought not appropriate lunar heritage sites

#### The Advantage is Lunar Heritage:

#### Private entities will beat Governments and won’t be regulated by government agreements.

Tillman 19 Nola Taylor Tillman 7-31-2019 "Will Private Companies Beat NASA to the Moon?" <https://www.space.com/nasa-private-companies-moon-race.html> (Science Journalist)//Elmer

With private companies setting their sights on sending humans to the moon in the near future, it's possible that one could touch down on the lunar surface before NASA astronauts do. But the resulting "public versus private" space race isn't one that NASA feels overly competitive about. The space agency's plans to reach the moon involve relying on private corporations rather than challenging them. "The challenges differ for the public and private sector, though they all do come down to money," Wendy Whitman Cobb told Space.com by email. Whitman Cobb, an associate professor at the U.S. Air Force's School of Advanced Air and Space Studies, examines the institutional dynamics of the policymaking behind space exploration. She stressed that her views are her own and do not necessarily reflect those of the Air Force or Department of Defense. "Technology is not a problem for either sector — the ability to get to the moon has existed since the 1960s," Whitman-Cobb said. "What is different is the will to do it." A Worldwide Team NASA's current lunar push kicked into high gear in December 2017, when President Donald Trump signed a space-policy directive to send humans to the moon and establish a sustainable presence there. Earlier this year, Vice President Mike Pence told NASA to put boots on the moon by 2024, rather than the previous goal of 2028. NASA's Artemis program aims to reach that goal. (In Greek mythology, Artemis was the twin sister of Apollo and goddess of the moon.) The agency's Orion spacecraft will carry human explorers to the Gateway outpost, a small space station that NASA plans to start building in lunar orbit in the early 2020s. Landers will then carry astronauts from the Gateway to the lunar surface. The space agency won't be hitting these goals on its own. "We're already partnering with our commercial partners to build these systems, and later on we'll continue to work with our international partners to build up the Gateway," Marshall Smith, director of the human lunar exploration program at NASA's headquarters in Washington, told Space.com by email. The space agency is currently working with 11 companies on Gateway and its associated systems. In May 2019, NASA awarded a contract to Maxar Technologies to build, launch and demonstrate in space the first major Gateway piece — the Power and Propulsion Element. The space agency also announced then that it had signed contracts with three companies to carry experiments to the moon via small robotic landers (though one of those three recently dropped out). In June, NASA asked industry to figure out ways to deliver cargo to the Gateway — much like the companies SpaceX and Northrop Grumman make robotic resupply runs to the International Space Station. In addition to working with private companies, NASA is also cooperating with other countries on the Artemis program. "International partners are a vital part of our lunar plan and will contribute to the goal of creating a sustainable lunar presence by 2028," Smith said. But private industry isn't solely focused on helping NASA make it to the moon. Companies like SpaceX and Blue Origin have stated their intentions to design their own lunar exploration programs. Advertisement Elon Musk's SpaceX is currently working on a 100-passenger vehicle called Starship, which the company envisions carrying people to the moon and Mars. Starship will be lofted off Earth's surface by a huge rocket called Super Heavy. SpaceX already has one Starship-Super Heavy passenger flight planned for 2023. The company hopes to begin commercial operations of the pair as early as 2021, most likely with commercial satellite launches. Blue Origin, operated by Amazon founder Jeff Bezos, is working on a big lander called Blue Moon, which will deliver science instruments, lunar rovers and, eventually, astronauts to the lunar surface. Bezos sees many potential customers for Blue Moon other than NASA. "People are very excited about this capability to soft-land their cargo, their rovers, their science experiments on the surface of the moon in a precise way," Bezos said at the lander's unveiling in May 2019. "There is no capability to do that today." Then there's Florida-based company Moon Express, which is working to become the first private enterprise to reach the moon with robotic spacecraft systems. In 2016, it became the first company to receive U.S. government approval to send a robotic spacecraft to the lunar surface. "Our vision is really to expand Earth's economic and social sphere to include the moon," Alain Berinstain, Moon Express' vice president of global development, said last year at a lunar-science workshop at NASA's Ames Research Center in California. "We see the moon as the Earth's eighth continent to explore and to also mine for resources, like we have with every other continent on Earth." Pittsburgh-based Astrobotic planned to launch its Peregrine lander to the moon in 2019, but that date has since been since pushed back to 2020 or 2021. "We're really, at Astrobotic, trying to do this the right way, meaning that we're trying to be as technically rigorous as possible," Dan Hendrickson, vice president of business development at Astrobotic, said at a Washington Space Business Roundtable in February. "We're trying to be very upfront with the entire community about our current status." As with NASA, private industry has sufficient access to the technology to get to the moon, Whitman Cobb said. "They also have to demonstrate that their systems are fundamentally safe and reliable in order to attract paying customers — they are a business, after all," she said. Private companies also tend to have a leaner leadership structure than NASA's 60-year-old legacy brings with it. "NASA's bureaucracy has stagnated since the 1960s," Whitman Cobb said. That makes it "more difficult for NASA to contract, make changes and adapt to new circumstances." On the other hand, private companies have demonstrated the ability to move through technology development at a rapid rate, incorporating design and technology changes "almost immediately," she said. That brings its own advantages.

#### Corporate development, tourism, and looting will destroy scientifically rich Tranquility base artifacts.

Fessl 19 Sophie Fessl 7-10-2019 “Should the Moon Landing Site Be a National Historic Landmark?” <https://daily.jstor.org/should-the-moon-landing-site-be-a-national-historic-landmark/> (PhD King’s College London, BA Oxford)//Elmer

When Neil Armstrong set foot on the moon on July 20, 1969, the pictures sent to Earth captured a historical moment: It was the first time that any human set foot on another body in our solar system. Fifty years later, experts are debating how to preserve humankind’s first steps beyond Earth. Could a National Park on the moon be the solution to saving Armstrong’s bootprints for future archaeologists? Flags, rovers, laser-reflecting mirrors, footprint—these are just a few of the dozens of artifacts and features that bear witness to our exploration of the moon. Archaeologists argue that these objects are a record to trace the development of humans in space. “Surely, those footprints are as important as those left by hominids at Laetoli, Tanzania, in the story of human development,” the anthropologist P.J. Capelotti wrote in Archaeology. While the oldest then known examples of hominins walking on two feet were cemented in ash 3.6 million years ago, “those at Tranquility Base could be swept away with a casual brush of a space tourist’s hand.” Fragile Traces Just how fragile humankind’s lunar traces are was seen already during Apollo 12. On November 19, 1969, Charles “Pete” Conrad and Alan Bean manually landed their lunar module in the moon’s Ocean of Storms, 200 meters from the unmanned probe Surveyor 3, which was left sitting on the moon’s surface two years earlier, in 1967. The next day, Conrad and Bean hopped to Surveyor 3. As they approached the spacecraft, they were surprised: The spacecraft, originally bright white, had turned light brown. It was covered in a fine layer of moon dust, likely kicked up by their landing. Harsh ultraviolet light has likely bleached the U.S. flag bright white. Without Apollo 12 upsetting the moon dust, Surveyor 3 would likely have remained stark white. Unlike Earth, the moon has no wind that carries away the dust, no rain to corrode materials, and no plate tectonic activity to pull sites on the surface back into the moon. But the moon’s thin atmosphere also means that solar wind particles bombard the lunar surface, and harsh ultraviolet light has likely bleached the U.S. flag bright white. The astronauts’ first bootprints will likely be on the moon for a long time, and will almost certainly still be there when humans next visit—unless, by tragic coincidence, a meteorite hits them first. Had LunaCorp not abandoned the idea in the early 2000s, the company’s plan to send a robot to visit the most famous sites of moon exploration could have done a lot of damage. And with Jeff Bezos’ recent unveiling of a mock-up of the lunar lander Blue Moon, it is only a matter of time before corporate adventurers and space tourists reach the moon. Historians and archaeologists are keen to avoid lunar looting. Roger Launius, senior curator of space history at the National Air and Space Museum in Washington, D.C., warned: “What we don’t want to happen is what happened in Antarctica at Scott’s hut. People took souvenirs, and nothing was done to try to preserve those until fairly late in the game.” On the other hand, there is a legitimate scientific interest in investigating how the equipment that’s on the moon was affected by a decades-long stay there.

#### Heritage Sites are critical for science research around Dust.

OSTP 18 Office of Science and Technology Policy March 2018 “PROTECTING & PRESERVING APOLLO PROGRAM LUNAR LANDING SITES & ARTIFACTS” (The Office of Science and Technology Policy is a department of the United States government, part of the Executive Office of the President, established by United States Congress on May 11, 1976, with a broad mandate to advise the President on the effects of science and technology on domestic and international affairs.)//Elmer

The Moon continues to hold great significance around the world. The successes of the Apollo missions still represent a profound human technological achievement almost 50 years later and continue to symbolize the pride of the only nation to send humans to an extraterrestrial body. The Apollo missions reflect the depth and scope of human imagination and the desire to push the boundaries of humankind’s existence. The Apollo landing sites and the accomplishments of our early space explorers energized our Nation's technological prowess, inspired generations of students, and greatly contributed to the worldwide scientific understanding of the Moon and our Solar System. Additionally, other countries have placed hardware on the Moon which undoubtedly has similar historic, cultural, and scientific value to their country and to humanity. Three Apollo sites remain scientifically active and all the landing sites provide the opportunity to learn about the changes associated with long-term exposure of human-created systems in the harsh lunar environment. These sites offer rich opportunities for biological, physical, and material sciences. Future visits to the Moon’s surface offer opportunities to study the effects of long-term exposure to the lunar environment on materials and articles, including food left behind, paint, nylon, rubber, and metals. Currently, very little data exist that describe what effect temperature extremes, lunar dust, micrometeoroids, solar radiation, etc. have on such man-made material, and no data exist for time frames approaching the five decades that have elapsed since the Apollo missions. While some of the hardware on the Moon was designed to remain operational for extended periods and successfully telemetered scientific data back to the Earth, much of what is there was designed only for use during the Apollo mission and then abandoned with no expectation of further survivability. How these artifacts and their constituent materials have survived and been altered while on the lunar surface is of great interest to engineers and scientists. The Apollo artifacts and the impact sites have the potential to provide unprecedented data if lunar missions to gather and not corrupt the data are developed. These data will be invaluable for helping to design future long-duration systems for operation on the lunar surface. NASA has formally evaluated the possible effects of the lunar environment and identified potential science opportunities. For example, using Apollo 15 as a representative landing site, the crew left 189 individually cataloged items on the lunar surface, including the descent stage of the Lunar Module, the Lunar Roving Vehicle, the Apollo Lunar Surface Experiments Package, and a wide variety of miscellaneous items that were offloaded by the astronauts to save weight prior to departure. The locations of many of these items are well documented, and numerous photographs are available to establish their appearance and condition at the time they were left behind.

#### Moon Dust Research key to Moon Basing.

Smith 19 Belinda Smith 7-18-2019 “Who protects Apollo sites when no-one owns the Moon?” <https://www.abc.net.au/news/science/2019-07-19/apollo-11-moon-landing-heritage-preservation-outer-space-treaty/11055458> (Strategic Communications Advisor at Department of Education and Training at University of Victoria)//Elmer

It's not just about history Alongside heritage value, the bits and pieces left on the Moon have enormous scientific significance. Take moon dust. It's a real problem for moon-bound equipment because it's made of fine, super sticky and highly abrasive grains, which have a habit of clogging instruments and spacesuits. But as Armstrong and Aldrin trotted across the surface, the footprints they left behind gave us valuable information into the properties of moon dust, Flinders University space archaeologist Alice Gorman said. "The ridges on the boots were meant to measure how far they sank into the dust. "Then they used the light contrast between the ridges to measure the reflectance properties of the dust." A boot print in grey dust. This iconic photo of Buzz Aldrin's footprint is also a science experiment. (Supplied: NASA) It's data like this that will help if we want a long-term base on the Moon — we need to know how our gear will stand up to lunar conditions. Apart from the sticky, gritty dust, the lunar surface is also peppered with meteorites and cosmic rays. So, Dr Gorman said, one of the very few reasons to revisit a moon site is to collect some of the equipment left behind and see how it fared. "What has happened to this material in 50 years of sitting on the lunar surface? "This is going to be really interesting scientific information because it will help planning for future missions and get an understanding of long-term conditions." And NASA has already done this. The Apollo 12 mission, which landed on the Moon four months after Apollo 11, collected parts from the 1967 Surveyor probe and brought them back to Earth. An astronaut standing next to a piece of equipment on the lunar surface Along with rocks and soil samples, Apollo 12 astronauts collected pieces of the Surveyor 3 probe for analysis back on Earth. (Supplied: NASA) Another reason to preserve the equipment left on the Moon is to prove we really went there, Professor Capelotti said. "There's a lot of people out there who still don't believe it happened. "The stuff on the Moon is a testament to what we did and when we did it."

#### Improved Atmospheric Science solves Natural Disasters.

Fox et Al 18 H. Steptoe, S. Jones, and H. Fox 2-28-2018 "Can Atmospheric Science Improve Global Disaster Resilience?" <https://eos.org/editors-vox/can-atmospheric-science-improve-global-disaster-resilience> (Science Writer at EOS)//Elmer

Many of the natural disasters that make the news headlines are related to extreme or unusual weather events. In an open-access article recently published in Reviews in Geophysics, Steptoe et al. [2018] examine extreme atmospheric hazards effecting different countries and regions around the world, and their connections with the global climate system. The editor asked the authors to explain more about these hazards and describe how scientific insights can be used by governments, communities and corporations involved in disaster risk reduction. What do you mean by “extreme atmospheric hazards”? Extreme atmospheric hazards are high impact weather events, typically judged by human or financial losses, caused by processes occurring in the Earth’s atmosphere. The atmospheric processes responsible for extreme events are themselves often influenced by some other large-scale component of the Earth’s atmosphere-ocean system, such as ocean-wide changes to sea-surface temperatures. Why is it important to understand regional extreme atmospheric events in the wider context of large scale atmosphere-ocean processes? In atmospheric science, the links that connect large scale changes in the atmosphere or ocean (such as widespread changes in temperature or humidity in an ocean basin) with localized hazards relating to regional weather conditions (such as extremes of rainfall or temperature) are collectively referred to as teleconnections. Most local extreme events may be related to temporal changes in the large scale dynamics of the climate system. Large scale changes are predicted by weather and climate models more skillfully than local extremes so understanding the link is vital to understanding impacts. There are many different kinds of teleconnection, typically named after the geographic location in which they are observed. Because any one teleconnection may influence weather conditions in multiple remote locations, understanding the interplay between regional extremes and teleconnections helps us to understand how different extreme hazards occurring in widely separate locations can have a common origin. In our review, we examined 16 different regional hazards and their interplay with eight different teleconnections. Can you give a specific example of a regional atmospheric hazard and its connection to global teleconnections? In our review, we find that rainfall over China shares the most connections with global drivers. We summarized academic papers that have identified links to six teleconnections including large scale atmosphere-ocean processes in both Northern and Southern Hemispheres. The regional hazard with the strongest single linkage to a teleconnection are windstorms over Europe, and their connection to the North Atlantic Oscillation (NAO). The NAO describes a varying pattern in surface pressure across the North Atlantic. For European windstorms, the NAO pattern has a strong steering effect on winds high in the atmosphere, which in turn influences the path stormy weather takes as it approaches Europe. Which is the most significant process that influences multiple hazards across different regions at the same time. Our investigation finds that El Niño–Southern Oscillation (ENSO) influence 15 regional hazards. ENSO describes variations in sea-surface temperatures in the equatorial Pacific. In some cases, this connection is relatively well understood (for example, the way it influences rainfall over South Africa) and in other cases work is still being carried out to better understand the connection (such as its influence on Mexican rainfall). How does a scientific understanding of these teleconnections help to understand the risks and prepare for extreme events? Extreme events are the occasions that pose the greatest risk to communities and livelihoods. Hence, understanding the sorts of climatic situations where extremes events are more likely to happen represents one important facet of disaster risk management. By understanding the teleconnections and their associated hazards, it becomes possible to develop mitigation methods tailored to, and in advance of, potential risks. For example, the relationship between rainfall in South and Southeast Asia is driven by connections with the Indian Ocean Dipole (IOD) and ENSO. Understanding this complex relationship may offer a predictive insight into rainfall and potential hazards, such as flood or drought, for the coming season. This predictive insight in one aspect the scientific community can contribute to in order to enable advanced planning to mitigate against potential risks. How may these insights influence organizations to better plan for, and respond to, multi-hazard risks? International policies reflect the growing understanding of atmospheric hazards and their interconnectivity. Throughout the UN Sendai Framework for Disaster Risk Reduction 2015 – 2030, multi-hazard resilience is a consistent theme, reflected in guidance towards “inclusive and risk-informed” decision making and in the context of managing disaster risk effectively. In practice, these insights have contributed to multi-hazard approaches being adopted in early warning systems across the globe. The Regional Integrated Multi-Hazard Early Warning System for Africa and Asia (RIMES) provides monitoring and data services to local tsunami centers and national meteorological services, as well partnering with research organizations on projects implementing early warning systems in-country, such as early flood warning in Bangladesh. For private sector groups, such as the insurance industry, knowledge of the relationship between teleconnections and hazards can be vitally important when underwriting exposure, as it may increase their risk of multi-hazard losses across different regions.

#### Natural Disasters are an Existential Event – outweighs Nuclear War.

Wright 18 Pam Wright 1-19-2018 "Extreme Weather Events Have Greatest Likelihood of Threatening Human Existence, Experts Say" <https://weather.com/science/environment/news/2018-01-19-extreme-weather-threatens-human-existence> (M.S. in Meteorology, editor for The Weather Channel)//Elmer

Extreme weather events are the most likely threat to humanity in the next 10 years, experts say. Each year, nearly 1,000 scientists and decision-makers from around the world take a survey to identify and analyze the most pressing risks facing the planet. This year and for the second year in a row, the results of the 2018 Global Risks Report, released Wednesday at the World Economic Forms, revealed extreme weather as the most likely threat to the world over a 10-year period, topping weapons of mass destruction. These were followed by cyber attacks, data fraud or theft and failure of climate change mitigation and adaptation. “Extreme weather events were ranked again as a top global risk by likelihood and impact. Environmental risks, together with a growing vulnerability to other risks, are now seriously threatening the foundation of most of our commons," Alison Martin, group chief risk officer for the Zurich Insurance Group, said in a press release. The survey looked at five environmental risk categories this year: extreme weather events and temperatures; accelerating biodiversity loss; pollution of air, soil and water; failures of climate change mitigation and adaptation; and risks linked to the transition to low carbon. All ranked high in terms of impact and likelihood. "This follows a year characterized by high-impact hurricanes, extreme temperatures and the first rise in CO2 emissions for four years," the authors wrote in the report. "We have been pushing our planet to the brink and the damage is becoming increasingly clear." The report noted that the 2017 hurricane season, which included hurricanes Harvey, Irma and Maria, was the most expensive hurricane season on record. The authors noted that extreme rainfall "can be particularly damaging." "Of the 10 natural disasters that caused the most deaths in the first half of 2017, eight involved floods or landslides," the authors added. "Storms and other weather-related hazards are also a leading cause of displacement, with the latest data showing that 76 percent of the 31.1 million people displaced during 2016 were forced from their homes as a result of weather-related events." The report said extreme heat in California, Chile and Portugal resulted in some of the most extensive wildfires ever recorded in those areas. More than 100 deaths were attributed to wildfires in Portugal, according to the report. Extreme weather will also affect agriculture around the world, which may lead to a food crisis, the report said, adding that the Food and Agriculture Organization of the United Nations says more than 75 percent of the world’s food comes from just 12 plants and five animal species. "It is estimated that there is now a one-in-twenty chance per decade that heat, drought, and flood events will cause a simultaneous failure of maize production in the world’s two main growers, China and the United States," the authors wrote. In addition, fears of “ecological Armageddon” are "being raised by a collapse in populations of insects that are critical to food systems." In terms of the potential in having the greatest impact on humanity over the next 10 years, weapons of mass destruction ranked just above extreme weather, followed by natural disasters, failure of climate change mitigation and adaptation and water crisis. The authors noted that the use of weapons of mass destruction would have catastrophic effects but is a relatively unlikely scenario. Martin said in a World Economic Forum release that she fears the world "may squander the opportunity to move towards a more sustainable, equitable and inclusive future." "Unfortunately we currently observe a 'too-little-too-late' response by governments and organizations to key trends such as climate change," she added. "It’s not yet too late to shape a more resilient tomorrow, but we need to act with a stronger sense of urgency in order to avoid potential system collapse."

#### Lunar Basing key to Ageing Research – solves Ageing Crisis.

Green 10, David A. "How the UK can lead the terrestrial translation of biomedical advances arising from lunar exploration activities." Earth, Moon, and Planets 107.1 (2010): 127-146. (Programme Director, Space Physiology & Health MSc at Kings College London)//Elmer

Space-faring nations have accumulated much knowledge regarding the acute changes associated with microgravity in human and non-human organisms (Cle´ment and Slenzka 2006). Numerous methods and countermeasures have been devised to ameliorate such changes in an attempt to preserve astronaut and mission capability (Garshnek 1989; Williams 2003). Furthermore, research within the space environment has provided unique insights into areas as diverse as gene expression (e.g. Cogoli and Cogoli-Greuter 1997), immunology (Sonnenfeld and Shearer 2002; Borchers et al. 2002), wound healing (Davidson et al. 1999), bone physiology (e.g. Turner 2000; Vico et al. 2000), musculoskeletal (Narici and de Boer 2010) and cardiovascular regulation (reviews; Hargens and Richardson 2009; Hughson 2009), angiogenesis (Radek et al. 2008), circadian/sleep rhythm and performance (Mallis and DeRoshia 2005) in addition to sensory-motor function (e.g. Kalb and Solomon 2007; Souvestre et al. 2008). ISS studies have shown how fundamental gravity is for functional development (Temple et al. 2002), although most of the work refers to mammalian, or in a broader context, animal development, rather than that of humans, about which we know extremely little in a space environment. It has also provided insights into how we perceive the world around us, and ourselves within it (Lipshits et al. 2005). Intriguingly, whilst ‘normal’ earthbound physiology appears in the main to be negatively affected by a reduction in gravity, viral virulence of certain human pathogenic bacteria increases when compared to their ground based control groups (Wilson et al. 2007). Such findings are not only fascinating but provide a bridge between medicine and biomedical research, and also between space biomedicine and other areas of space biology, including astrobiology. Terrestrial applications of prolonged space environment exposure that the lunar surface offers insights for issues ranging from cardiovascular pathology, e.g. orthostatic intolerance, ageing/disuse/spinal cord (Edgerton et al. 2000; Pavy-Le Traon et al. 2007) pathology such as osteoporosis, falls risk (Cle´ment et al. 2005), radiation/cancer risk, psychology of the individual and the group, human factors and medical devices such as healthcare extension technologies. Space biomedicine has also helped and has the potential to further aid people living in developing countries, for example through telemedicine. Furthermore, space biomedicine has much to tell us about the major causes of mortality

#### Ageing Crisis causes Russia War.

Brooks et Al 18, Deborah Jordan, et al. "The demographic transition theory of war: why young societies are conflict prone and old societies are the most peaceful." International Security 43.3 (2018): 53-95. (associate professor in the Department of Government at Dartmouth College)//Elmer

The third potential way to understand Russia’s recent military assertiveness is based on closing window-of-opportunity dynamics.102 The scale of population aging in Russia has not yet reached its most extreme levels, but analysts predict that it will soon. Nicholas Eberstadt summarizes the scope of Russia’s aging problem as follows: “There is a profound and fundamental difference between the depopulation underway in Russia today and the depopulation facing... affluent Western nations. Germany, Japan, and Italy commonly confront the prospect of population decline in the context of robust and steadily improving levels of public health. The Russian Federation, by contrast, has been seized by an extended mortality crisis—an affliction of historic and truly tragic dimensions.” The result, Eberstadt continues, is that “Russia today is in the grip of an eerie, far-reaching and in some respects historically unprecedented population crisis.”103 Russia’s leaders seem to recognize that their country’s aging problem is likely to soon become even more severe. In his first state-of-the-union address in 2000, for example, President Vladimir Putin warned that if current demographic trends continued, Russia faced “the threat of becoming a senile nation.”104 In 2006, he declared that demography was “Russia’s most acute problem” given the severity of the challenges associated with population aging.

#### Political Dynamics makes Russian-Lash-out goes Nuclear.

Thompson 15 Loren Thompson 1-2-2015 “Why Putin's Russia Is The Biggest Threat To America In 2015” <https://www.forbes.com/sites/lorenthompson/2015/01/02/why-putins-russia-is-the-biggest-threat-to-america-in-2015/#711522f74636> (COO at Lexington Institute)//Elmer

A collapsing economy. Much of Putin's popularity within Russia is traceable to the impressive recovery of the post-Soviet economy on his watch. Since he came to power in 2001, the country's gross domestic product has grown sixfold, greatly increasing the size and affluence of the Russian middle class. But that growth has been based in large part on the export of oil and gas to neighboring countries at a time when energy prices reached record highs. Now the price of oil has fallen at the same time that economic sanctions are beginning to bite. The ruble lost nearly half its value against the dollar last year, and the economy has begun to shrink. Putin blames sanctions for 25-30% of current economic hardships. Many Westerns believe a prolonged recession would weaken Putin's support, but because he can blame outsiders, economic troubles might actually strengthen his hand and accelerate the trend toward authoritarian rule. A deep sense of grievance. Blaming outsiders for domestic troubles has a long pedigree in Russian political tradition, and it feeds into a deep-seated sense that Russia has been deprived of its rightful role in the world by the U.S. and other Western powers. Russia may have little past experience with democracy, but it was a major power for centuries prior to the collapse of communism. Like authoritarian rulers in other nations, Putin has built his political base by appealing to nationalism, fashioning a revisionist view of recent events in which Russia is the victim rather that the author of its own misfortunes. He has called the break-up of the Soviet Union a tragedy of epic proportions, and apparently really believes it. By tapping into a deep vein of resentment in Russian political culture, Putin has created a broad constituency for standing up to outsiders even if it means prolonged economic hardship and the danger of war. A vulnerable antagonist. Federal Reserve chair Janet Yellen says America faces little danger from Russia's current troubles, but that's because she thinks in economic terms. In a broader sense, America potentially is in great danger because Putin and his advisors really believe they are the target of a Western plot to weaken their country. The biggest concern is that some new move by Russia