### Off 1

#### Innovation high now but aff trades off

Raghavan 21[Seetha Raghavan, Seetha Raghavan is a professor in UCF’s Department of Mechanical and Aerospace Engineering. 8-4-2021, "The Impact of Innovation in the New Era of Space Exploration," University of Central Florida News | UCF Today, https://www.ucf.edu/news/the-impact-of-innovation-in-the-new-era-of-space-exploration/]/ISEE

Every once in a while, a confluence of discoveries, events and initiatives results in a breakthrough so significant that it propels the entire world to a higher level, redefining what is possible in so many different fields. This breakthrough is taking centerstage now, as the new era of space exploration — catalyzed by increasing launch access — dawns upon us. The surge of innovation that comes with this will create new opportunities and inspire the next generation of doers. When this happens, boundaries between scientific and social impact are blurred. Innovation leading to scientific discovery can benefit society in the same way that social innovation can diversify and support scientific innovators, who can contribute to global progress. To ride this wave of progress, we must all participate and innovate in the new era of space exploration. The intersection of space exploration, innovation and impact isn’t a new phenomenon. In the past, technology developments and spin-offs from space research have consistently found their way into communities worldwide sometimes with lifesaving benefits. The International Space Station supports experiments that have led to discoveries and inventions in communication, water purification, and remote guidance for health procedures and robotic surgeries. Satellite-enabled Earth observation capabilities that monitor natural disasters, climate and crops often support early warnings for threats and mitigation strategies. Space exploration has always been relevant to everyone no matter the discipline or interest. Commercialization of space has been key in many ways to the current boost in “firsts” over the last few years. It has spurred innovation in launch vehicles and related technologies that led to firsts in vertical-takeoff-vertical landing rocket technology, reusability of rocket boosters and privately developed crewed missions to orbit. Concurrently, NASA has continued to captivate our imagination with the first flight of a helicopter in another world, a mission to return an asteroid sample to Earth and sending a probe to make the closest ever approach to the sun. While we celebrate the scientific progress, there is a vastly important question that we all need to focus on: How can we drive the surge in innovation offered by increased access to space, to benefit humankind? Access to low-Earth orbit, and eventually human exploration of space, is a portal to achieve many impactful outcomes. The numbers and completion rate of microgravity experiments conducted by scientists will be greatly increased as a range of offerings in suborbital flights provide more opportunities to advance critical research in health, agriculture, energy, and more. Lunar, planetary, and even asteroid exploration may lead to discoveries of new materials — busting the limitations now imposed on capabilities for energy, transportation, and infrastructure or creating new sensors and devices that enhance safety on Earth. Space tourism —one can hope — has the power to potentially create an awareness of our oneness that may lead to social change.

#### Commercial space innovation stops extinction

Charles Beames 18, Chairman of the SmallSat Alliance, Executive Chairman of York Space Systems, former Principal Director of Space and Intelligence in the Office of the Undersecretary of Defense for Acquisition, Technology, and Logistics (OUSD(AT&L)), Col. (ret.) in the USAF where he served 23 years in space & intelligence leadership positions around the world, 8/8/18, “Op-ed | SmallSat Alliance is on a path toward a new space horizon,” <https://spacenews.com/op-ed-smallsat-alliance-is-on-a-path-toward-a-new-space-horizon/>

We find ourselves still at the dawn of a new space century, mindful of the victories and setbacks of our past, eager to pass the torch to the next generation of space visionaries, scientists, engineers, and enthusiasts. We look to the future not just to see how much bigger, faster, or higher we can reach, but also how the United States, and specifically the U.S. space community, can again inspire the nations of the world to align with us, as it did in the 20th century. The SmallSat Alliance is an alliance of companies developing, producing, and operating in all segments of the ‘next generation’ space economy; championing renewed U.S. leadership in the burgeoning commercial space economy, and advocating for the transformation of government-led space capabilities. We are experienced space professionals who have chosen to join with others leveraging our decades of hard-won experience, to develop smarter ways to explore space in the 21st century. A wonderful outgrowth of the legacy space program is the commercial, entrepreneurial, and job-creating commercial space business that it bequeathed. These next-generation enterprises range from multi-million-dollar startups providing rideshare opportunities or components for small satellites to multi-billion-dollar space data-analytic platforms reinventing urban car service and agricultural production. The early returns of this economic revolution are already on our doorstep: space data capabilities are exponentially growing elements of the 21st century world economy. Beginning with the dreams and funding by successful tech entrepreneurs, enormous venture investments are already delivering wondrous benefits to the world. Commercial Space – Profit and Non-Profit There are really two major categories in the commercial sector, the profit driven and the non-profit. The classic for-profit companies include not only those designing, building, launching, and operating satellites but also the tech sector that is turning that raw space data into gold through machine-learning analytics. Since for-profit companies are no longer dependent upon the revenues generated by the Cold War space race culture of a bygone era, this new generation of space companies is able to more efficiently capitalize on Moore’s Law, the nonstop exponential growth in chip density, and the associated networking technology co-evolving with it. This new generation is building profitable businesses helping to clean up our oceans of garbage and debris with satellite surveillance, reconnoitering to assist in enforcing laws that protect our oceans from illegal, unregulated, unlicensed fishing, something that is rapidly depleting the world’s most valuable and essential lifeforms. It’s leading in the innovative use of low-cost satellite constellations to produce ubiquitous remote-sensing data, enabling small business owners to be more profitable and less wasteful. For example, precise timing signals from space are already optimizing transportation of people, goods, and services, with even further gains anticipated with the introduction of artificial intelligence to assist drivers, perhaps even someday replacing them entirely. The non-profit sector is the other side of commercial space, concerned more for the general welfare of society, but every bit as integral to this new space enterprise. Much like every century before it in human history, ours is not without its unique challenges, some of which have been a consequence of the last, and all of which the space data domain can be leveraged to help solve. Examples are endless, but one challenge that this new space community is uniquely well-adapted for is to further inform worldwide resource allocation for the 21st century and beyond. These two primary resources are sustainable water and the materials needed for adequate housing for an ever-increasing human population. As cities and urbanization continue to expand, governmental planning challenges such as transportation design optimization for goods and services are only the beginning. Additionally, through using inexpensive remote sensing technologies, some members are designing space data analytics to mitigate human suffering from plagues, contain outbreaks, and combating illegal poaching. Some are connecting with other non-profits to curtail human trafficking for the sex trade or forced labor for migrant debt repayment. Still others are helping non-governmental organizations in their work to expose the use of children as soldiers. Addressing these challenges has little to do with resuscitating dreams conceived by long deceased science-fiction writers and much more to do with turning “swords back into plowshares” to solve real threats to humanity. Other non-profit initiatives include pursuing an even more foundational understanding of who we are and how to be the best custodians of our environment. Much as exploring and monitoring the world’s oceans has advanced civilization through a better understanding of human life and the planet, so too does exploring and monitoring from space. Low Earth orbit (LEO) provides a unique vantage point to look back on the planet and understand what is happening, anticipate what might happen and prepare for the future. In addition to better understanding Earth, responsible and rapid exploitation of the low Earth orbit domain will enhance the understanding of the solar system and the rest of the universe. Small satellites already offer low-cost platforms to study and explore what lies beyond the Earth. Other members are pioneering the use of zero-carbon, hydrogen-based reusable propulsion systems to ensure we don’t worsen our atmosphere using kerosene-fueled rockets for the coming tsunami of satellite launches. Finally, a mission ensuring the general welfare and planet survival for the next thousand years is finally confronting the existential threat that asteroids and comets pose to humanity. These extra-terrestrial, deep-space threats are passing dangerously close to our planet, and today we have no solar map of them and no defense.

### Off 2

#### Current business sentiment promises a slow and steady recovery.

Dr. Mark Zandi 11/15, PhD from UPenn, economist, and director of economic research at Moody’s Analytics, 11/15/21, “Moody's Analytics Survey of Business Confidence,” <https://www.economy.com/economicview/indicator/usa_dsbc/5C438EAA-8AA1-484E-8931-62208FCACE22>, cc

Abstracting from the weekly ups and downs of responses to the global business survey, business sentiment remains stuck consistent with a slowly recovering global economy. Most encouraging, more than one-third of respondents to the survey say present business conditions are improving and more than half say their sales are strengthening. Hiring and investment intentions aren’t as strong, but they are much improved since the dark days of the pandemic. Demand for office space remains depressed, inventory accumulation is weak, and though financial conditions are good, they aren’t as good as they were prior to the pandemic.

#### **Consistent space regulations are key to business confidence**

Christensen ND [Ian Christensen is a Project Manager at Secure World Foundation, and has eight years of experience as a consultant and analyst focused on international and domestic commercial space, satellite, and aviation markets. "Building Confidence and Reducing Risk in Space Resources Policy," Room, The Space Journal, https://room.eu.com/article/building-confidence-and-reducing-risk-in-space-resources-policy]/ISEE

Like most areas of economic activity, space resource utilisation business plans are based upon the ability to access a resource, produce a product, service, or goods based from the resource, and produce revenue from that product based on established market activities. An economic system requires a level of regulation and oversight to ensure it functions. Regulation and governmental oversight is part of an overall market framework that provides stability and confidence in validity for commercial entities and those that invest in them. Just as the commercial companies are in the initial stages of developing and validating hardware, governments have begun to establish regulatory and policy frameworks.

#### Business confidence is tied to economic growth

Sarah Chaney Cambon 21, Reporter on The Wall Street Journal's Economics Team, BA in Business Journalism from the University of North Carolina-Chapel Hill, “Capital-Spending Surge Further Lifts Economic Recovery”, Wall Street Journal, 6/27/2021, https://www.wsj.com/articles/capital-spending-surge-further-lifts-economic-recovery-11624798800

Business investment is emerging as a powerful source of U.S. economic growth that will likely help sustain the recovery.

Companies are ramping up orders for computers, machinery and software as they grow more confident in the outlook.

Nonresidential fixed investment, a proxy for business spending, rose at a seasonally adjusted annual rate of 11.7% in the first quarter, led by growth in software and tech-equipment spending, according to the Commerce Department. Business investment also logged double-digit gains in the third and fourth quarters last year after falling during pandemic-related shutdowns. It is now higher than its pre-pandemic peak.

Orders for nondefense capital goods excluding aircraft, another measure for business investment, are near the highest levels for records tracing back to the 1990s, separate Commerce Department figures show.

“Business investment has really been an important engine powering the U.S. economic recovery,” said Robert Rosener, senior U.S. economist at Morgan Stanley. “In our outlook for the economy, it’s certainly one of the bright spots.”

Consumer spending, which accounts for about two-thirds of economic output, is driving the early stages of the recovery. Americans, flush with savings and government stimulus checks, are spending more on goods and services, which they shunned for much of the pandemic.

Robust capital investment will be key to ensuring that the recovery maintains strength after the spending boost from fiscal stimulus and business reopenings eventually fades, according to some economists.

Rising business investment helps fuel economic output. It also lifts worker productivity, or output per hour. That metric grew at a sluggish pace throughout the last economic expansion but is now showing signs of resurgence.

The recovery in business investment is shaping up to be much stronger than in the years following the 2007-09 recession. “The events especially in late ’08, early ’09 put a lot of businesses really close to the edge,” said Phil Suttle, founder of Suttle Economics. “I think a lot of them said, ‘We’ve just got to be really cautious for a long while.’”

Businesses appear to be less risk-averse now, he said.

After the financial crisis, businesses grew by adding workers, rather than investing in capital. Hiring was more attractive than capital spending because labor was abundant and relatively cheap. Now the supply of workers is tight. Companies are raising pay to lure employees. As a result, many firms have more incentive to grow by investing in capital.

Economists at Morgan Stanley predict that U.S. capital spending will rise to 116% of prerecession levels after three years. By comparison, investment took 10 years to reach those levels once the 2007-09 recession hit.

Company executives are increasingly confident in the economy’s trajectory. The Business Roundtable’s economic-outlook index—a composite of large companies’ plans for hiring and spending, as well as sales projections—increased by nine points in the second quarter to 116, just below 2018’s record high, according to a survey conducted between May 25 and June 9. In the second quarter, the share of companies planning to boost capital investment increased to 59% from 57% in the first.

“We’re seeing really strong reopening demand, and a lot of times capital investment follows that,” said Joe Song, senior U.S. economist at BofA Securities.

Mr. Song added that less uncertainty regarding trade tensions between the U.S. and China should further underpin business confidence and investment. “At the very least, businesses will understand the strategy that the Biden administration is trying to follow and will be able to plan around that,” he said.

#### Decline cascades---nuclear war

Dr. Mathew Maavak 21, PhD in Risk Foresight from the Universiti Teknologi Malaysia, External Researcher (PLATBIDAFO) at the Kazimieras Simonavicius University, Expert and Regular Commentator on Risk-Related Geostrategic Issues at the Russian International Affairs Council, “Horizon 2030: Will Emerging Risks Unravel Our Global Systems?”, Salus Journal – The Australian Journal for Law Enforcement, Security and Intelligence Professionals, Volume 9, Number 1, p. 2-8

Various scholars and institutions regard global social instability as the greatest threat facing this decade. The catalyst has been postulated to be a Second Great Depression which, in turn, will have profound implications for global security and national integrity. This paper, written from a broad systems perspective, illustrates how emerging risks are getting more complex and intertwined; blurring boundaries between the economic, environmental, geopolitical, societal and technological taxonomy used by the World Economic Forum for its annual global risk forecasts. Tight couplings in our global systems have also enabled risks accrued in one area to snowball into a full-blown crisis elsewhere. The COVID-19 pandemic and its socioeconomic fallouts exemplify this systemic chain-reaction. Onceinexorable forces of globalization are rupturing as the current global system can no longer be sustained due to poor governance and runaway wealth fractionation. The coronavirus pandemic is also enabling Big Tech to expropriate the levers of governments and mass communications worldwide. This paper concludes by highlighting how this development poses a dilemma for security professionals.

Key Words: Global Systems, Emergence, VUCA, COVID-9, Social Instability, Big Tech, Great Reset

INTRODUCTION

The new decade is witnessing rising volatility across global systems. Pick any random “system” today and chart out its trajectory: Are our education systems becoming more robust and affordable? What about food security? Are our healthcare systems improving? Are our pension systems sound? Wherever one looks, there are dark clouds gathering on a global horizon marked by volatility, uncertainty, complexity and ambiguity (VUCA).

But what exactly is a global system? Our planet itself is an autonomous and selfsustaining mega-system, marked by periodic cycles and elemental vagaries. Human activities within however are not system isolates as our banking, utility, farming, healthcare and retail sectors etc. are increasingly entwined. Risks accrued in one system may cascade into an unforeseen crisis within and/or without (Choo, Smith & McCusker, 2007). Scholars call this phenomenon “emergence”; one where the behaviour of intersecting systems is determined by complex and largely invisible interactions at the substratum (Goldstein, 1999; Holland, 1998).

The ongoing COVID-19 pandemic is a case in point. While experts remain divided over the source and morphology of the virus, the contagion has ramified into a global health crisis and supply chain nightmare. It is also tilting the geopolitical balance. China is the largest exporter of intermediate products, and had generated nearly 20% of global imports in 2015 alone (Cousin, 2020). The pharmaceutical sector is particularly vulnerable. Nearly “85% of medicines in the U.S. strategic national stockpile” sources components from China (Owens, 2020).

An initial run on respiratory masks has now been eclipsed by rowdy queues at supermarkets and the bankruptcy of small businesses. The entire global population – save for major pockets such as Sweden, Belarus, Taiwan and Japan – have been subjected to cyclical lockdowns and quarantines. Never before in history have humans faced such a systemic, borderless calamity.

COVID-19 represents a classic emergent crisis that necessitates real-time response and adaptivity in a real-time world, particularly since the global Just-in-Time (JIT) production and delivery system serves as both an enabler and vector for transboundary risks. From a systems thinking perspective, emerging risk management should therefore address a whole spectrum of activity across the economic, environmental, geopolitical, societal and technological (EEGST) taxonomy. Every emerging threat can be slotted into this taxonomy – a reason why it is used by the World Economic Forum (WEF) for its annual global risk exercises (Maavak, 2019a). As traditional forces of globalization unravel, security professionals should take cognizance of emerging threats through a systems thinking approach.

METHODOLOGY

An EEGST sectional breakdown was adopted to illustrate a sampling of extreme risks facing the world for the 2020-2030 decade. The transcendental quality of emerging risks, as outlined on Figure 1, below, was primarily informed by the following pillars of systems thinking (Rickards, 2020):

• Diminishing diversity (or increasing homogeneity) of actors in the global system (Boli & Thomas, 1997; Meyer, 2000; Young et al, 2006);

• Interconnections in the global system (Homer-Dixon et al, 2015; Lee & Preston, 2012);

• Interactions of actors, events and components in the global system (Buldyrev et al, 2010; Bashan et al, 2013; Homer-Dixon et al, 2015); and

• Adaptive qualities in particular systems (Bodin & Norberg, 2005; Scheffer et al, 2012) Since scholastic material on this topic remains somewhat inchoate, this paper buttresses many of its contentions through secondary (i.e. news/institutional) sources.

ECONOMY

According to Professor Stanislaw Drozdz (2018) of the Polish Academy of Sciences, “a global financial crash of a previously unprecedented scale is highly probable” by the mid- 2020s. This will lead to a trickle-down meltdown, impacting all areas of human activity.

The economist John Mauldin (2018) similarly warns that the “2020s might be the worst decade in US history” and may lead to a Second Great Depression. Other forecasts are equally alarming. According to the International Institute of Finance, global debt may have surpassed $255 trillion by 2020 (IIF, 2019). Yet another study revealed that global debts and liabilities amounted to a staggering $2.5 quadrillion (Ausman, 2018). The reader should note that these figures were tabulated before the COVID-19 outbreak.

The IMF singles out widening income inequality as the trigger for the next Great Depression (Georgieva, 2020). The wealthiest 1% now own more than twice as much wealth as 6.9 billion people (Coffey et al, 2020) and this chasm is widening with each passing month. COVID-19 had, in fact, boosted global billionaire wealth to an unprecedented $10.2 trillion by July 2020 (UBS-PWC, 2020). Global GDP, worth $88 trillion in 2019, may have contracted by 5.2% in 2020 (World Bank, 2020).

As the Greek historian Plutarch warned in the 1st century AD: “An imbalance between rich and poor is the oldest and most fatal ailment of all republics” (Mauldin, 2014). The stability of a society, as Aristotle argued even earlier, depends on a robust middle element or middle class. At the rate the global middle class is facing catastrophic debt and unemployment levels, widespread social disaffection may morph into outright anarchy (Maavak, 2012; DCDC, 2007).

Economic stressors, in transcendent VUCA fashion, may also induce radical geopolitical realignments. Bullions now carry more weight than NATO’s security guarantees in Eastern Europe. After Poland repatriated 100 tons of gold from the Bank of England in 2019, Slovakia, Serbia and Hungary quickly followed suit.

According to former Slovak Premier Robert Fico, this erosion in regional trust was based on historical precedents – in particular the 1938 Munich Agreement which ceded Czechoslovakia’s Sudetenland to Nazi Germany. As Fico reiterated (Dudik & Tomek, 2019):

“You can hardly trust even the closest allies after the Munich Agreement… I guarantee that if something happens, we won’t see a single gram of this (offshore-held) gold. Let’s do it (repatriation) as quickly as possible.” (Parenthesis added by author).

President Aleksandar Vucic of Serbia (a non-NATO nation) justified his central bank’s gold-repatriation program by hinting at economic headwinds ahead: “We see in which direction the crisis in the world is moving” (Dudik & Tomek, 2019). Indeed, with two global Titanics – the United States and China – set on a collision course with a quadrillions-denominated iceberg in the middle, and a viral outbreak on its tip, the seismic ripples will be felt far, wide and for a considerable period.

A reality check is nonetheless needed here: Can additional bullions realistically circumvallate the economies of 80 million plus peoples in these Eastern European nations, worth a collective $1.8 trillion by purchasing power parity? Gold however is a potent psychological symbol as it represents national sovereignty and economic reassurance in a potentially hyperinflationary world. The portents are clear: The current global economic system will be weakened by rising nationalism and autarkic demands. Much uncertainty remains ahead. Mauldin (2018) proposes the introduction of Old Testament-style debt jubilees to facilitate gradual national recoveries. The World Economic Forum, on the other hand, has long proposed a “Great Reset” by 2030; a socialist utopia where “you’ll own nothing and you’ll be happy” (WEF, 2016).

In the final analysis, COVID-19 is not the root cause of the current global economic turmoil; it is merely an accelerant to a burning house of cards that was left smouldering since the 2008 Great Recession (Maavak, 2020a). We also see how the four main pillars of systems thinking (diversity, interconnectivity, interactivity and “adaptivity”) form the mise en scene in a VUCA decade.

ENVIRONMENTAL

What happens to the environment when our economies implode? Think of a debt-laden workforce at sensitive nuclear and chemical plants, along with a concomitant surge in industrial accidents? Economic stressors, workforce demoralization and rampant profiteering – rather than manmade climate change – arguably pose the biggest threats to the environment. In a WEF report, Buehler et al (2017) made the following pre-COVID-19 observation:

The ILO estimates that the annual cost to the global economy from accidents and work-related diseases alone is a staggering $3 trillion. Moreover, a recent report suggests the world’s 3.2 billion workers are increasingly unwell, with the vast majority facing significant economic insecurity: 77% work in part-time, temporary, “vulnerable” or unpaid jobs.

Shouldn’t this phenomenon be better categorized as a societal or economic risk rather than an environmental one? In line with the systems thinking approach, however, global risks can no longer be boxed into a taxonomical silo. Frazzled workforces may precipitate another Bhopal (1984), Chernobyl (1986), Deepwater Horizon (2010) or Flint water crisis (2014). These disasters were notably not the result of manmade climate change. Neither was the Fukushima nuclear disaster (2011) nor the Indian Ocean tsunami (2004). Indeed, the combustion of a long-overlooked cargo of 2,750 tonnes of ammonium nitrate had nearly levelled the city of Beirut, Lebanon, on Aug 4 2020. The explosion left 204 dead; 7,500 injured; US$15 billion in property damages; and an estimated 300,000 people homeless (Urbina, 2020). The environmental costs have yet to be adequately tabulated.

Environmental disasters are more attributable to Black Swan events, systems breakdowns and corporate greed rather than to mundane human activity.

Our JIT world aggravates the cascading potential of risks (Korowicz, 2012). Production and delivery delays, caused by the COVID-19 outbreak, will eventually require industrial overcompensation. This will further stress senior executives, workers, machines and a variety of computerized systems. The trickle-down effects will likely include substandard products, contaminated food and a general lowering in health and safety standards (Maavak, 2019a). Unpaid or demoralized sanitation workers may also resort to indiscriminate waste dumping. Many cities across the United States (and elsewhere in the world) are no longer recycling wastes due to prohibitive costs in the global corona-economy (Liacko, 2021).

Even in good times, strict protocols on waste disposals were routinely ignored. While Sweden championed the global climate change narrative, its clothing flagship H&M was busy covering up toxic effluences disgorged by vendors along the Citarum River in Java, Indonesia. As a result, countless children among 14 million Indonesians straddling the “world’s most polluted river” began to suffer from dermatitis, intestinal problems, developmental disorders, renal failure, chronic bronchitis and cancer (DW, 2020). It is also in cauldrons like the Citarum River where pathogens may mutate with emergent ramifications.

On an equally alarming note, depressed economic conditions have traditionally provided a waste disposal boon for organized crime elements. Throughout 1980s, the Calabriabased ‘Ndrangheta mafia – in collusion with governments in Europe and North America – began to dump radioactive wastes along the coast of Somalia. Reeling from pollution and revenue loss, Somali fisherman eventually resorted to mass piracy (Knaup, 2008).

The coast of Somalia is now a maritime hotspot, and exemplifies an entwined form of economic-environmental-geopolitical-societal emergence. In a VUCA world, indiscriminate waste dumping can unexpectedly morph into a Black Hawk Down incident. The laws of unintended consequences are governed by actors, interconnections, interactions and adaptations in a system under study – as outlined in the methodology section.

Environmentally-devastating industrial sabotages – whether by disgruntled workers, industrial competitors, ideological maniacs or terrorist groups – cannot be discounted in a VUCA world. Immiserated societies, in stark defiance of climate change diktats, may resort to dirty coal plants and wood stoves for survival. Interlinked ecosystems, particularly water resources, may be hijacked by nationalist sentiments. The environmental fallouts of critical infrastructure (CI) breakdowns loom like a Sword of Damocles over this decade.

GEOPOLITICAL

The primary catalyst behind WWII was the Great Depression. Since history often repeats itself, expect familiar bogeymen to reappear in societies roiling with impoverishment and ideological clefts. Anti-Semitism – a societal risk on its own – may reach alarming proportions in the West (Reuters, 2019), possibly forcing Israel to undertake reprisal operations inside allied nations. If that happens, how will affected nations react? Will security resources be reallocated to protect certain minorities (or the Top 1%) while larger segments of society are exposed to restive forces? Balloon effects like these present a classic VUCA problematic.

Contemporary geopolitical risks include a possible Iran-Israel war; US-China military confrontation over Taiwan or the South China Sea; North Korean proliferation of nuclear and missile technologies; an India-Pakistan nuclear war; an Iranian closure of the Straits of Hormuz; fundamentalist-driven implosion in the Islamic world; or a nuclear confrontation between NATO and Russia. Fears that the Jan 3 2020 assassination of Iranian Maj. Gen. Qasem Soleimani might lead to WWIII were grossly overblown. From a systems perspective, the killing of Soleimani did not fundamentally change the actor-interconnection-interaction adaptivity equation in the Middle East. Soleimani was simply a cog who got replaced.

### Off 3

#### Interp: Debaters must not paraphrase evidence

Violation they do saying “Five dictionaries define negate” --

### Contractilism

### Util

#### Its good ---

#### 1] Effective debate necessitates primary focus on material violence— anything else ignores oppression.

Dr. Tommy J. Curry 14, [Dr. Curry is a Prof of Philosophy at Texas A&M University, Ray A. Rothrock Fellow 13'-16' and currently the USC Shoah Foundation 2016-17 A.I. and Manet Schepps Foundation Teaching Fellow, first Black JV National Debate champion (for UMKC) and half of the first all-Black CEDA team to win Pi Kappa Delta] 2014, “The Cost of a Thing: A Kingian Reformulation of a Living Wage Argument in the 21st Century,” <http://www.academia.edu/9798210/The_Cost_of_a_Thing_A_Kingian_Reformulation_of_a_Living_Wage_Argument_in_the_21st_Century> \*\*Brackets in original

Despite the pronouncement of debate as an activity and intellectual exercise pointing to the real-world consequences of dialogue, thinking, and (personal) politics when addressing issues of racism, sexism, economic disparity, global conflicts, and death, many of the discussions concerning these ongoing challenges to humanity are fixed to a paradigm which sees the adjudication of material disparities and sociological realities as the conquest of one ideal theory over the other. In “Ideal Theory as Ideology,” Charles Mills outlines the problem contemporary theoretical-performance styles in policy debate and value-weighing in Lincoln-Douglass are confronted with in their attempts to get at the concrete problems in our societies. At the outset, Mills concedes that “ideal theory applies to moral theory as a whole (at least to normative ethics as against metaethics); [s]ince ethics deals by definition with normative/prescriptive/evaluative issues, [it is set] against factual/descriptive issues.” At the most general level, the conceptual chasm between what emerges as actual problems in the world (e.g.: racism, sexism, poverty, disease, etc.) and how we frame such problems theoretically—the assumptions and shared ideologies we depend upon for our problems to be heard and accepted as a worthy “problem” by an audience—is the most obvious call for an anti-ethical paradigm, since such a paradigm insists on the actual as the basis of what can be considered normatively. Mills, however, describes this chasm as a problem of an ideal-as-descriptive model which argues that for any actual-empirical-observable social phenomenon (P), an ideal of (P) is necessarily a representation of that phenomenon. In the idealization of a social phenomenon (P), one “necessarily has to abstract away from certain features” of (P) that is observed before abstraction occurs. This gap between what is actual (in the world), and what is represented by theories and politics of debaters proposed in rounds threatens any real discussions about the concrete nature of oppression and the racist economic structures which necessitate tangible policies and reorienting changes in our value orientations. As Mills states: “What distinguishes ideal theory is the reliance on idealization to the exclusion, or at least marginalization, of the actual,” so what we are seeking to resolve on the basis of “thought” is in fact incomplete, incorrect, or ultimately irrelevant to the actual problems which our “theories” seek to address. Our attempts to situate social disparity cannot simply appeal to the ontologization of social phenomenon—meaning we cannot suggest that the various complexities of social problems (which are constantly emerging and undisclosed beyond the effects we observe) are totalizable by any one set of theories within an ideological frame be it our most cherished notions of Afro-pessimism, feminism, Marxism, or the like. At best, theoretical endorsements make us aware of sets of actions to address ever developing problems in our empirical world, but even this awareness does not command us to only do X, but rather do X and the other ideas which compliment the material conditions addressed by the action X. As a whole, debate (policy and LD) neglects the need to do X in order to remedy our cast-away-ness among our ideological tendencies and politics.’ How then do we pull ourselves from this seeming ir-recoverability of thought in general and in our endorsement of socially actualizable values like that of the living wage? It is my position that Dr. Martin Luther King Jr.’s thinking about the need for a living wage was a unique, and remains an underappreciated, resource in our attempts to impose value reorientation (be it through critique or normative gestures) upon the actual world. In other words, King aims to reformulate the values which deny the legitimacy of the living wage, and those values predicated on the flawed views of the worker, Blacks, and the colonized (dignity, justice, fairness, rights, etc.) used to currently justify the living wages in under our contemporary moral parameters.

#### 3] Substitutability— only consequentialism explains necessary enablers.

Sinnott-Armstrong 92— Walter Sinnott-Armstrong, [Professor of practical ethics] 1992, “An Argument for Consequentialism” Dartmouth College Philosophical Perspectives

A moral reason to do an act is consequential if and only if the reason depends only on the consequences of either doing the act or not doing the act. For example, a moral reason not to hit someone is that this will hurt her or him. A moral reason to turn your car to the left might be that, if you do not do so, you will run over and kill someone. A moral reason to feed a starving child is that the child will lose important mental or physical abilities if you do not feed it. All such reasons are consequential reasons. All other moral reasons are non-consequential. Thus, a moral reason to do an act is non-consequential if and only if the reason depends even partly on some property that the act has independently of its consequences. For example, an act can be a lie regardless of what happens as a result of the lie (since some lies are not believed), and some moral theories claim that that property of being a lie provides amoral reason not to tell a lie regardless of the consequences of this lie. Similarly, the fact that an act fulfills a promise is often seen as a moral reason to do the act, even though the act has that property of fulfilling a promise independently ofits consequences. All such moral reasons are non-consequential. In order to avoid so many negations, I will also call them 'deontological'. This distinction would not make sense if we did not restrict the notion of consequences. If I promise to mow the lawn, then one consequence of my mowing might seem to be that my promise is fulfilled. One way to avoid this problem is to specify that the consequences of an act must be distinct from the act itself. My act of fulfilling my promise and my act of mowing are not distinct, because they are done by the same bodily movements.10 Thus, my fulfilling my promise is not a consequence of my mowing. A consequence of an act need not be later in time than the act, since causation can be simultaneous, but the consequence must at least be different from the act. Even with this clarification, it is still hard to classify some moral reasons as consequential or deontological,11 but I will stick to examples that are clear. In accordance with this distinction between kinds of moral reasons, I can now distinguish different kinds of moral theories. I will say that a moral theory is consequentialist if and only if it implies that all basic moral reasons are consequential. A moral theory is then non-consequentialist or deontological if it includes any basic moral reasons which are not consequential. 5. Against Deontology So defined, the class of deontological moral theories is very large and diverse. This makes it hard to say anything in general about it. Nonetheless, I will argue that no deontological moral theory can explain why moral substitutability holds. My argument applies to all deontological theories because it depends only on what is common to them all, namely, the claim that some basic moral reasons are not consequential. Some deontological theories allow very many weighty moral reasons that are consequential, and these theories might be able to explain why moral substitutability holds for some of their moral reasons: the consequential ones. But even these theories cannot explain why moral substitutability holds for all moral reasons, including the non-consequential reasons that make the theory deontological. The failure of deontological moral theories to explain moral substitutability in the very cases that make them deontological is a reason to reject all deontological moral theories. I cannot discuss every deontological moral theory, so I will discuss only a few paradigm examples and show why they cannot explain moral substitutability. After this, I will argue that similar problems are bound to arise for all other deontological theories by their very nature. The simplest deontological theory is the pluralistic intuitionism of Prichard and Ross. Ross writes that, when someone promises to do something, 'This we consider obligatory in its own nature, just because it is a fulfillment of a promise, and not because of its consequences.'12 Such deontologists claim in effect that, if I promise to mow the grass, there is a moral reason for me to mow the grass, and this moral reason is constituted by the fact that mowing the grass fulfills my promise. This reason exists regardless of the consequences of mowing the grass, even though it might be overridden by certain bad consequences. However, if this is why I have a moral reason to mow the grass, then, even if I cannot mow the grass without starting my mower, and starting the mower would enable me to mow the grass, it still would not follow that I have any moral reason to start my mower, since I did not promise to start my mower, and starting my mower does not fulfill my promise. Thus, a moral theory cannot explain moral substitutability if it claims that properties like this provide moral reasons.

#### 4] Fission proves personal identity is reductionist– psychological continuity doesn’t exist.

Olson 10, Eric. [Professor of Philosophy at the University of Sheffield] Oct 28, 2010 “Personal Identity” Stanford Encyclopedia of Philosophy. http://plato.stanford.edu/entries/identity-personal/#PsyApp

Whatever psychological continuity may amount to, a more serious worry for the Psychological Approach is that you could be psychologically continuous with two past or future people at once. If your cerebrum—the upper part of the brain largely responsible for mental features—were transplanted, the recipient would be psychologically continuous with you by anyone's lights (even if there would also be important psychological differences). The Psychological Approach implies that she would be you. If we destroyed one of your cerebral hemispheres, the resulting being would also be psychologically continuous with you. (Hemispherectomy—even the removal of the left hemisphere, which controls speech—is considered a drastic but acceptable treatment for otherwise-inoperable brain tumors: see Rigterink 1980.) What if we did both at once, destroying one hemisphere and transplanting the other? Then too, the one who got the transplanted hemisphere would be psychologically continuous with you, and according to the Psychological Approach would be you. But now suppose that both hemispheres are transplanted, each into a different empty head. (We needn't pretend, as some authors do, that the hemispheres are exactly alike.) The two recipients—call them Lefty and Righty—will each be psychologically continuous with you. The Psychological Approach as I have stated it implies that any future being who is psychologically continuous with you must be you. It follows that you are Lefty and also that you are Righty. But that cannot be: Lefty and Righty are two, and one thing cannot be numerically identical with two things. Suppose Lefty is hungry at a time when Righty isn't. If you are Lefty, you are hungry at that time. If you are Righty, you aren't. If you are Lefty and Righty, you are both hungry and not hungry at once: a contradiction.

#### 7] Universalizability collapses to consequentialism.

Singer 93, Peter. 1993. “Practical Ethics.” Cambridge University Press. http://www.stafforini.com/txt/Singer%20-%20Practical%20ethics.pdf

Can we use this universal aspect of ethics to derive an ethical theory that will give us guidance about right and wrong? Philosophers from the Stoics to Hare and Rawls have attempted this. No attempt has met with general acceptance. The problem is that if we describe the universal aspect of ethics in bare, formal terms, a wide range of ethical theories, including quite irreconcilable ones, are compatible with this notion of universality; if, on the other hand, we build up our description of the universal aspect of ethics so that it leads us ineluctably to one particular ethical theory, we shall be accused of smuggling our own ethical beliefs into our definition of the ethical - and this definition was supposed to be broad enough, and neutral enough, to encompass all serious candidates for the status of 'ethical theory'. Since so many others have failed to overcome this obstacle to deducing an ethical theory from the universal aspect of ethics, it would be foolhardy to attempt to do so in a brief introduction to a work with a quite different aim. Nevertheless, I shall propose something only a little less ambitious. 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 Iooked 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 recognising 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. Thus at least at some level in my moral reasoning I must choose the course of action that has the best consequences, on balance, for all affected. (I say 'at some level in my moral reasoning' because, as we shall see later, there are utilitarian reasons for believing that we ought not to try to calculate these consequences for every ethical decision we make in our daily lives, but only in very unusual circumstances, or perhaps when we are reflecting on our choice of general principles to guide us in future. In other words, in the specific example given, at first glance one might think it obvious that sharing the fruit that I have gathered has better consequences for all affected than not sharing them. This may in t~ end also be the best general principle for us all to adopt, but before we can have grounds for believing this to be the case, we must also consider whether the effect of a general practice of sharing gathered fruits will benefit all those affected, by bringing about a more equal distribution, or whether it will reduce the amount of food gathered, because some will cease to gather anything if they know that they will get sufficient from their share of what others gather.)

#### 8] Death is the worst thing under any ethical theory since it forecloses the possibility of any future value.

Paterson 03, Craig [Department of Philosophy, Providence College, Rhode Island] 2003, “A Life Not Worth Living?”, Studies in Christian Ethics

Contrary to those accounts, I would argue that it is death per se that is really the objective evil for us, not because it deprives us of a prospective future of overall good judged better than the alter- native of non-being. It cannot be about harm to a former person who has ceased to exist, for no person actually suffers from the sub-sequent non-participation. Rather, death in itself is an evil to us because it ontologically destroys the current existent subject — it is the ultimate in metaphysical lightning strikes.80 The evil of death is truly an ontological evil borne by the person who already exists, independently of calculations about better or worse possible lives. Such an evil need not be consciously experienced in order to be an evil for the kind of being a human person is. Death is an evil because of the change in kind it brings about, a change that is destructive of the type of entity that we essentially are. Anything, whether caused naturally or caused by human intervention (intentional or unintentional) that drastically interferes in the process of maintaining the person in existence is an objective evil for the person. What is crucially at stake here, and is dialectically supportive of the self-evidency of the basic good of human life, is that death is a radical interference with the current life process of the kind of being that we are. In consequence, death itself can be credibly thought of as a ‘primitive evil’ for all persons, regardless of the extent to which they are currently or prospectively capable of participating in a full array of the goods of life.81  In conclusion, concerning willed human actions, it is justifiable to state that any intentional rejection of human life itself cannot therefore be warranted since it is an expression of an ultimate disvalue for the subject, namely, the destruction of the present person; a radical ontological good that we cannot begin to weigh objectively against the travails of life in a rational manner. To deal with the sources of disvalue (pain, suffering, etc.) we should not seek to irrationally destroy the person, the very source and condition of all human possibility.82