## 1

#### Interpretation: If the affirmative defends a consequentialist framework, they must explicitly delineate which theory of the good they defend in the form of a text in the 1ac.

#### Each nuance of the ethic entails different obligations and would exclude different offense – there are 7 different versions.

**Mastin,** [Luke Mastin, Consequentialism, The basics of philosophy <http://www.philosophybasics.com/branch_consequentialism.html>]

Some **consequentialist theories include**: Utilitarianism, which holds that an action is right if it leads to the most happiness for the greatest number of people ("happiness" here is defined as the maximization of pleasure and the minimization of pain). **Hedonism**, **which** is the philosophy **[holds] that pleasure** **is** the **most important** pursuit of mankind, **and** that **individuals** **should** strive to **maximise** **their own total** **pleasure** (net of any pain or suffering). **Epicureanism** is a more moderate approach (which still seeks to maximize happiness, but which **defines happiness** more **as a** **state of tranquillity** than pleasure). **Egoism, which holds that an action is right if it maximizes good for the self.** Thus, Egoism may license actions which are good for an individual even if detrimental to the general welfare. **Asceticism**, in some ways, **the opposite of Egoism in that it describes a life characterized by abstinence from egoistic pleasures** especially **to achieve a spiritual goal. Altruism**, which **prescribes that an individual take actions that have the best consequences for everyone except for himself**, according to Auguste Comte's dictum, "Live for others". Thus, individuals have a moral obligation to help, serve or benefit others, if necessary at the sacrifice of self-interest. **Rule Consequentialism**, which is a theory (sometimes seen as an attempt to reconcile Consequentialism and Deontology), **[holds] that moral behaviour involves following certain rules**, but that those rules should be **chosen** based **on** the **consequences that** the selection of **those rules have**. Some theorists holds that a certain set of minimal rules are necessary to ensure appropriate actions, while some hold that the rules are not absolute and may be violated if strict adherence to the rule would lead to much more undesirable consequences. **Negative Consequentialism**, which **focuses on minimizing bad consequences rather than promoting good consequences**. This may actually require active intervention (to prevent harm from being done), or may only require passive avoidance of bad outcomes.

#### B. Violation: They don’t and maximizing expected well-being doesn’t cut it.

**Crisp**, Roger, "Well-Being", *The Stanford Encyclopedia of Philosophy*(Fall **2017** Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2017/entries/well-being/>.

Well-being is most commonly used in philosophy to describe what is non-instrumentally or ultimately good *for* a person. **The question of what well-being consists in is of independent interest**, but it is of great importance in moral philosophy, especially **in the case of utilitarianism**, according to which the only moral requirement is that well-being be maximized. Significant challenges to the very notion have been mounted, in particular by G.E. Moore and T.M. Scanlon. **It has become standard to distinguish theories of well-being as either hedonist theories, desire theories, or objective list theories**. According to the view known as welfarism, well-being is the only value. Also important in ethics is the question of how a person’s moral character and actions relate to their well-being.

#### C. Standards:

#### 1. Shiftiness – They can shift out of my turns based on whatever theory of the good they operate under due to the nature of a vague standard. Especially true because the warrants for their standard could justify different versions of consequentialism as coming first and I wouldn’t know until the 1ar which gives them access to multiple contingent standards.

#### 2. Strat – I lose 6 minutes of time during the AC to generate a strategy because I don't know what turns or strategy I can go for during the 1N absent which proves CX doesn’t check since it would occur after the skew.

#### 3. Resolvability – Makes the round irresolvable since we can’t weigh different mechanisms for the good – Benatar would probably link harder under a hedonistic conception of util – weighing ground is key since it ensures we can compare arguments that clash to access the ballot.

#### Voters –

## 2

### Framework

#### The starting point of morality is practical reason.

#### 1] Bindingness: A theory is only binding when you can answer the question “why should I do this?” and not continue to ask “why”. Only practical reason provides a deductive foundation for ethics since the question “why should I be rational” already concedes the authoritative power of agency since your agency is at work. Bindingness ow its meta-ethical, so it determines what counts as a warrant for a standard, so absent grounding in some metaethical framework, their arguments aren’t relevant normative considerations

#### 2] Action theory: only evaluating action through reason solves since reason is key to evaluate intent, otherwise we could infinitely divide actions. For example: If I was brewing tea, I could break up that one big action into multiple small actions. Only our intention, to brew tea unifies these actions if we were never able to unify action, we could never classify certain actions as moral or immoral since those actions would be infinitely divisible.

#### 3] Empirical uncertainty – Evil demon deceiving us or inability to know others’ experience make empiricism/induction an unreliable basis for universal ethics. Outweighs since it would be escapable since people could say they don’t experience the same.

#### And, reason must be universal –

#### [A] a reason for one agent is a reason for another agent. I can’t say 2+2=4 is true for me but not for you – that’s incoherent.

#### [B] 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

#### Thus, the standard is consistency with the categorical imperative’s system of equal and outer freedom. Prefer:

#### [1] Performativity—freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, it is logically incoherent to justify the neg arguments/standard without first willing that we can pursue ends free from others.

#### [2] Consequences Fail: [A] Every action has infinite stemming consequences, because every consequence can cause another consequence. [B] Induction is circular because it relies on the assumption that nature will hold uniform and we could only reach that conclusion through inductive reasoning based on observation of past events. [C] Aggregation Fails – suffering is not additive can’t compare between one migraine and 10 headaches [D] Predictions are impossible because anything could lead to a butterfly effect of unexpected consequences i.e. sneezing becoming a tornado and killing thousands

#### [3] Resource disparities- Our framework ensures big squads don’t have a comparative advantage since debates become about quality of arguments rather than quantity - their model crowds out small schools because they have to prep for every unique advantage under each aff, every counterplan, and every disad with carded responses to each of them

### Offense

#### 1] Private entities utilize their own property and resources to fund and conduct space exploration which means – Prohibition of it is a violation of a). Their ability to use their own property(like their rocketships or fuel) to set their ends in space and b). Their freedom to explore unknown horizons such as space.

#### 2] Acquisition of property can never be unjust – to create rights violations, there must already be an owner of the property being violated, but that presupposes its appropriation by another entity.

Feser, (Edward Feser, 1-1-2005, accessed on 12-15-2021, Cambridge University Press, "THERE IS NO SUCH THING AS AN UNJUST INITIAL ACQUISITION | Social Philosophy and Policy | Cambridge Core", Edward C. Feser is an American philosopher. He is an Associate Professor of Philosophy at Pasadena City College in Pasadena, California. [https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/abs/there-is-no-such-thing-as-an-unjust-initial-acquisition/5C744D6D5C525E711EC75F75BF7109D1)[brackets](https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/abs/there-is-no-such-thing-as-an-unjust-initial-acquisition/5C744D6D5C525E711EC75F75BF7109D1)%5bbrackets) for gen lang]//phs st

There is a serious difficulty with this criticism of Nozick, however. It is just this: There is no such thing as an unjust initial acquisition of resources; therefore, there is no case to be made for redistributive taxation on the basis of alleged injustices in initial acquisition. This is, to be sure, a bold claim. Moreover, in making it, I contradict not only Nozick’s critics, but Nozick himself, who clearly thinks it is at least possible for there to be injustices in acquisition, whether or not there have in fact been any (or, more realistically, whether or not there have been enough such injustices to justify continual redistributive taxation for the purposes of rectifying them). But here is a case where Nozick has, I think, been too generous to the other side. Rather than attempt —unsatisfactorily, in the view of his critics—to meet the challenge to show that initial acquisition has not in general been unjust, he ought instead to have insisted that there is no such challenge to be met in the first place. Giving what I shall call “the basic argument” for this audacious claim will be the task of Section II of this essay. The argument is, I think, compelling, but by itself it leaves unexplained some widespread intu- itions to the effect that certain specific instances of initial acquisition are unjust and call forth as their remedy the application of a Lockean proviso, or are otherwise problematic. (A “Lockean proviso,” of course, is one that forbids initial acquisitions of resources when these acquisitions do not leave “enough and as good” in common for others.) Thus, Section III focuses on various considerations that tend to show how those intuitions are best explained in a way consistent with the argument of Section II. Section IV completes the task of accounting for the intuitions in question by considering how the thesis of self-ownership itself bears on the acqui- sition and use of property. Section V shows how the results of the previ- ous sections add up to a more satisfying defense of Nozickian property rights than the one given by Nozick himself, and considers some of the implications of this revised conception of initial acquisition for our under- standing of Nozick’s principles of transfer and rectification. II. The Basic Argument The reason there is no such thing as an unjust initial acquisition of resources is that there is no such thing as either a just or an unjust initial acquisition of resources. The concept of justice, that is to say, simply does not apply to initial acquisition. It applies only after initial acquisition has already taken place. In particular, it applies only to transfers of property (and derivatively, to the rectification of injustices in transfer). This, it seems to me, is a clear implication of the assumption (rightly) made by Nozick that external resources are initially unowned. Consider the following example. Suppose an individual A seeks to acquire some previously unowned resource R. For it to be the case that A commits an injustice in acquiring R, it would also have to be the case that there is some individual B (or perhaps a group of individuals) against whom A commits the injustice. But for B to have been wronged by A’s acquisi- tion of R, B would have to have had a rightful claim over R, a right to R. By hypothesis, however, B did not have a right to R, because no one had a right to it—it was unowned, after all. So B was not wronged and could not have been. In fact, the very first person who could conceivably be wronged by anyone’s use of R would be, not B, but A himself, since A is the first one to own R. Such a wrong would in the nature of the case be an injustice in transfer—in unjustly taking from A what is rightfully his—not in initial acquisition. The same thing, by extension, will be true of all unowned resources: it is only after some- one has initially acquired them that anyone could unjustly come to possess them, via unjust transfer. It is impossible, then, for there to be any injustices in initial acquisition.7

## 3

#### The Role of the Ballot is to determine the truth of falsity of the resolution.

#### 1. Logic: Debate is fundamentally a game with rules, which requires the better competitor to win. Every other ROB is just a reason why there are other ways to play the game but are not consistent enough with the purpose of the game to vote on, just like you don't win a basketball game for shooting the most 3s.

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#### 6. Constitutivism: the ballot says vote aff or neg based on a topic and five dictionaries  define to negate as to deny the truth of and affirm  as to prove true b) the purpose of debate is the acquisition of knowledge in pursuit of truth – a resolutional focus is key to depth of exploration which o/w on specificity. It's a jurisdictional issue since it questions whether the judge should go outside the scope of the game.

#### 1] the[[1]](#footnote-1) is “denoting a disease or affliction” but appropriation isn’t a disease

#### 2] appropriation[[2]](#footnote-2) is “a sum of money or total of assets devoted to a special purpose” but the rez doesn’t spec a purpose.

#### 3] of[[3]](#footnote-3) is to “expressing an age” but the rez doesn’t delineate a length of time

#### 4] outer[[4]](#footnote-4) is “being away from a center” but the rez doesn’t have a center

#### 5] space[[5]](#footnote-5) is “an area rented or sold as business premises” but there aren’t premises

#### 6] by[[6]](#footnote-6) is “so as to go past” but there’s nothing to do so

#### 7] private[[7]](#footnote-7) is “a soldier of the lowest rank, in particular an enlisted person in the US Army or Marine Corps ranking below private first class” but the rez doesn’t talk about the military

#### 8] entities[[8]](#footnote-8) are “an organization (such as a business or governmental unit) that has an identity separate from those of its members” but the rez doesn’t spec the members

1. <https://www.google.com/search?q=the+definition&rlz=1C1CHBF_enUS877US877&oq=the+definition&aqs=chrome..69i57j69i64j69i61j69i60l2.1976j0j7&sourceid=chrome&ie=UTF-8> //Xu [↑](#footnote-ref-1)
2. <https://www.google.com/search?q=appropriation+definition&rlz=1C1CHBF_enUS877US877&oq=appr&aqs=chrome.0.69i59j69i57j69i59l2j69i60l3.1218j0j7&sourceid=chrome&ie=UTF-8> //Xu [↑](#footnote-ref-2)
3. <https://www.google.com/search?q=of+definition&rlz=1C1CHBF_enUS877US877&oq=of+definition&aqs=chrome.0.69i59j69i61l3.1473j0j7&sourceid=chrome&ie=UTF-8> //Xu [↑](#footnote-ref-3)
4. <https://www.merriam-webster.com/dictionary/outer> //Xu [↑](#footnote-ref-4)
5. <https://www.google.com/search?q=space+definition&rlz=1C1CHBF_enUS877US877&oq=space+definition&aqs=chrome..69i57.2076j0j7&sourceid=chrome&ie=UTF-8> //Xu [↑](#footnote-ref-5)
6. <https://www.google.com/search?q=by+definition&rlz=1C1CHBF_enUS877US877&oq=by+definition&aqs=chrome..69i57j69i60.1586j0j7&sourceid=chrome&ie=UTF-8> //Xu [↑](#footnote-ref-6)
7. <https://www.google.com/search?q=private+definition&rlz=1C1CHBF_enUS877US877&oq=private+definition&aqs=chrome..69i57.1858j0j7&sourceid=chrome&ie=UTF-8> //Xu [↑](#footnote-ref-7)
8. <https://www.merriam-webster.com/dictionary/entity> //Xu [↑](#footnote-ref-8)