**Plan T**

**A INTERPRETATION**

**1. RESOLUTION IS BRIGHTLINE VALUE RESOLUTION**

**ABELL 2018** (Joseph Abell, student at Southern Methodist University in Dallas, TX. He is a double major in Business Management and Philosophy with a concentration in Entrepreneurship and a minor in Cognitive Science, Ace Peak, “Value, Fact, Policy Resolutions” <https://acepeak.org/the-acepeak-blog/fact-value-and-policy-resolutions>)

Brightline Value Resolutions assign worth to one thing: x has this kind of value.  
*Example: Hamsters make good pets.*

Comparative Value Resolutions assign worth to more than one thing: "x is better than y."  
*Example: Hamsters make better pets than snakes.*

For your reference, both NCFCA and Stoa's LD resolutions this year are comparative value, whereas last year's Stoa resolution ("Preemptive warfare is morally justified") was a brightline value resolution.

**2. TOPICALITY IS DETERMINED BY PLAN ALONE NOT CASE**

**ALEXANDER 2009** (Lisa, writer/coach L/D, Ethos Debate, “Topicality; Effects and Extra”

First, let’s gain a better understanding of just what topicality is. Without limits, the affirmative team would win the round every time. The resolution is such a limit. It requires only topical action and no usage of negative ground. Topicality does not rest within the harms or advantages of an affirmative case. Topicality resides in the plan which is a particular example of the resolution which the affirmative team chooses to debate. The mandates plank is the only area of the affirmative case that must, in its entirety, be a topical enactment (or example) of the resolution. The affirmative is confined to resolutional action.

**3. ACTOR DEFINED IN RESOLUTION IS PRIVATE ENTITIES**

**THUSLY TO BE TOPICAL AFF MUST USE RESOLUTIONAL ACTOR IN PLAN**

**4. ACTION DEFINED IN RESOLUTION IS APPROPRIATION**

**THUSLY TO BE TOPICAL AFF MUST USE RESOLUTIONAL ACTOR TO TAKE PROPERTY**

***“Appropriation of outer space” by private entities refers to the exercise of exclusive control of space.***

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

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

**B. VIOLATIONS**

**1. VIOLATION: PRIVATE ENTITIES**

**AFF DOESN’T USE RESOLUTIONAL ACTOR IN PLAN, PLAN IS NONTOPICAL**

**2. VIOLATION: APPROPRIATION**

**AFF DOESN’T USE RESOLUTIONAL ACTION IN PLAN, PLAN IS NONTOPICAL**

**3. CASE NOT PLAN TOPICALITY IS EFFECTS TOPICALITY**

**ALEXANDER 2009** (Lisa, writer/coach L/D, Ethos Debate, “Topicality; Effects and Extra”

There are situations in debate where the affirmative team has topical harms/advantages, but a case that isn’t topical. This is what is known as “effects-topicality” or basically, a case that is outside of the boundaries of topicality, but has an effect within the topical boundaries.

**C. SUPERIOR INTERPRETATION**

**1. LIMITS**

**AFF DELIMITS TOPIC. AFF GROUND ALMOST INFINITE.**

**HOW DOES NEG PREPARE FOR ALL POTENTIAL ACTORS AND ACTIONS? THIS IS UNFAIR/UNJUST.**

**2. USURPS NEG GROUND**

**AFF DOESN’T USE RESOLUTIONAL ACTION AND ACTOR. AFF IS TAKING NEG COUNTERPLAN GROUND.**

**D. VOTING ISSUE**

**1. TOPICALITY IS TRADITIONALLY AN A PRIORI JURISDICTIONALVOTING ISSUE**

**WE WILL DEFEND IF CHALLENGED.**

**2. TOPICALITY IS KEY FOR MEETING BURDENS**

**RESOLUTION IS FOCUS**

**NEBEL 2014** (Jake, Philosophy at Oxford on a Marshall Scholarship.

, vbriefly, “Should T be a Voting Issue?” https://www.vbriefly.com/2014/11/30/should-t-be-a-c

Conclusion: Two Notions of T

I have argued that T should be a voting issue when and because the aff’s burden is to propose a plan whose being a good idea entails the resolution. When that is not the aff’s burden—i.e., because the resolution is a general principle—it is much less clear what it means to fail to be topical and why that should be a voting issue. Perhaps it would be better if we distinguished between the two notions: we might reserve “topicality” for claim that the plan’s affirmation does not logically entail the resolution and “resolutionality” for the claim that the resolution doesn’t mean what the aff thinks it means. **The difference is that only in the former case has the aff presented an unconditional advocacy that isn’t fair game. Resolutionality merely affects the relevance of arguments to the aff’s and neg’s burdens with respect to the resolution.**

## Util, Flexible

#### the standard is maximizing expected wellbeing

#### Independently:

#### 1] Death matters – [a] trillions of people means the future holds a lot of value which extinction destroys [b] turns suffering – lack of access to food, water, shelter

#### 2] Even the most conservative estimates prove reducing existential risk outweighs all other impacts, regardless of probability – actively prioritize our calculus since you are cognitively biased against it

Whittlestone 17 – (Jess Whittlestone, PhD in Behavioural Science and has worked as a policy consultant for government, specialising in security and foreign policy. She also has experience as a freelance journalist for a number of online magazines, including Quartz, Vox, and Aeon. Before her PhD, she studied Maths and Philosophy at Oxford, and played a key role in developing 80,000 Hours' coaching process and research. Currently, Jess is a Postdoctoral Research Associate at the Leverhulme Centre for the Future of Intelligence at Cambridge, “The Long-Term Future”, Effective Altruism, 11-16-17, Available Online at <https://www.effectivealtruism.org/articles/cause-profile-long-run-future/>, accessed 12-4-18, HKR-AM)

The number of people alive today pales in comparison to the number who could exist in the future. It may therefore be extremely important to ensure that human civilization flourishes far into the future, enjoying fulfilling lives free of suffering.

There are a number of ways we might work to ensure a positive future for humanity. We could work to better understand and prevent extinction risks - catastrophic events that have the potential to destroy all life on this planet.[1] We may want to focus on the broader category of existential risks- events that could dramatically and irreversibly curtail humanity’s potential.[2] Or we might focus on increasing the chance that the lives of our descendants are positive in other ways: for example, improving democracy or the ability of institutions to make good decisions.

Attempts to shape the long-term future seem highly neglected relative to the problems we face today. There are fewer incentives to address longer-term problems, and they can also be harder for us to take seriously.

It is, of course, hard to be certain about the impact of our actions on the very long-term future. However, it does seem that there are things we can do - and given the vast scale we are talking about, these actions could therefore have an enormous impact in expectation.

This profile sets out why you might want to focus your altruistic efforts on the long-term future - and why you might not. You may be particularly inclined to focus on this if you think we face serious existential threats in the next century, and if you’re comfortable accepting a reasonable amount of uncertainty about the impact you are having, especially in the short-term.

The case for the long-term future as a target of altruism

The case for focusing on the long-term future can be summarised as follows:

The long-term future has enormous potential for good or evil: our descendants could live for billions or trillions of years, and have very high-quality lives;

It seems likely there are things we can do today that will affect the long-term future in non-negligible ways;

Possible ways of shaping the long-term future are currently highly neglected by individuals and society;

Given points 1 to 3 above, actions aimed at shaping the long-term future seem to have extremely high expected value, higher than any actions aiming for more near-term benefits.

Below we discuss each part of this argument in more detail.

The long-term future has enormous potential

Civilisation could continue for a billion years, until the Earth becomes uninhabitable.[3] It’s hard to say how likely this is, but it certainly seems plausible - and putting less than, say, a 1% chance on this possibility seems overconfident.[4] You may disagree that 1% is a reasonable lower bound here, but changing the figure by an order of magnitude or two would still yield an extremely impressive result. And even if civilisation only survives for another million years, that still amounts to another ~50,000 generations of people, i.e. trillions of future lives.[5]

If our descendants survive for long enough, then they are likely to advance in ways we cannot currently imagine - even someone living a few hundred years ago could not possibly have imagined the technological advances we’ve made today. It is possible they might even develop technology enabling them to reach and colonise planets outside our solar system, and survive well beyond a billion years.[6]

Let’s say that if we survive until the end of the Earth’s lifespan, there is a 1% chance of space colonisation. This would make the overall probability of survival beyond Earth 1 in 10,000 (1% chance of surviving to a billion years, multiplied by a 1% chance of surviving further given that). This sounds incredibly low, but suppose that space colonisation could allow our descendants to survive up to 100 trillion years[7]. This suggests we could have up to 1/10,000 x 100 trillion years = 10 billion expected years of civilisation ahead of us.

If we expect life in the future to be, on average, about as good as the present, then this would make the whole of the future about 100 million times more important than everything that has happened in the last 100 years. In fact, it seems like there could be more people in the future with better lives than those living today: economic, social, and technological progress could enable us to cure diseases, lift people out of poverty, and better solve other problems. It also seems possible that people in the future will be more altruistic than people alive today[8] - which also makes it more likely that they will be motivated to create a happy and valuable world.

However, it’s precisely because of this enormous potential that it’s so important to ensure that things go as well as possible. The loss of potential would be enormous if we end up on a negative trajectory. It could result in a great deal of suffering or the end of life.[9] And just as the potential to solve many of the world’s problems is growing, threats seem to be growing too. In particular, advanced technologies and increasing interconnectedness pose great risks.[10]

There are things we can do today that could affect the long-term future

There are a number of things we could work on today that seem likely to influence the long-term future:

Reducing extinction risks: We could reduce the risk of catastrophic climate change by putting in place laws and regulations to cut carbon emissions. We could reduce the risks from new technologies by investing in research to ensure their safety. Alternatively, we could work to improve global cooperation so that we are better able to deal with unforeseen risks that might arise.

Changing the values of a civilisation: Values tend to be stable in societies,[11] so attempts to shift values, whilst difficult, could have long-lasting effects. Some forms of value change, like increasing altruism, seem robustly good, and may be a way of realizing the very best possible futures. However, spreading poorly considered values could be harmful.

Reducing suffering risks: Historically, technological advances have enabled great welfare improvements (e.g. through modern agriculture and medicine), but also some of the greatest sources of present-day suffering (e.g. factory farming). To prevent the worst risks from new technologies, we could improve global cooperation and work on specific problems like preventing worst-case outcomes from artificial intelligence.

“Speeding up” development: Boosting technological innovation or scientific progress could have a lasting “speed up” effect on the entire future, making all future benefits happen slightly earlier than they otherwise would have. Curing a disease just a few years earlier could save millions of lives, for example. (That said, it’s not clear whether speeding up development is good or bad for existential risk - developing new technologies faster might help us to mitigate certain threats, but pose new risks of their own.)

Ripple effects of our ordinary actions: Improvements in health not only benefit individuals directly but allow them to be more economically successful, meaning that society and other individuals have to invest less in supporting them. In aggregate, this could easily have substantial knock-on effects on the productivity of society, which could affect the future.

Other ways we might create positive trajectory changes: These include improving education, science, and political systems.

Paul Christiano also points out that even if opportunities to shape the long-term future with any degree of certainty do not exist today, they may well exist in the future. Investing in our own current capacity could have an indirect but large impact by improving our ability to take such opportunities when they do arise. Similarly, we can do research today to learn more about how we might be able to impact the long-term future.

The long-term future is neglected, especially relative to its importance

Attempts to shape the long-term future are neglected by individuals, organisations and governments.

One reason is that there is little incentive to focus on far-off, uncertain issues compared to more certain, immediate ones. As 80,000 Hours put it, “

Problems faced by future generations are also more uncertain and more abstract, making it harder for us to care about them. There is a well-established phenomenon called temporal discounting, which means that we tend to give less weight to outcomes that are far in the future. This may explain our tendency to neglect long-term risks and problems. For example, it’s a large part of why we seem to have such difficulty tackling climate change.

Generally, there are diminishing returns to additional work in an area. This means that the neglectedness of the long-term future makes it more likely to be high impact.

Efforts to shape the long-term future could be extremely high in expected value

Even if the chance of our actions influencing the long-term trajectory of humanity is relatively low, there are extremely large potential benefits, which mean that these actions could still have a very high expected value. For example, decreasing the probability of human extinction by just one in a million could result in an additional 1,000 to 10,000 expected years of civilisation (using earlier assumptions).[12]

Compare this to actions we could take to improve the lives of people alive today, without looking at longer-run effects. A dramatic victory such as curing the most common and deadly diseases, or ending all war, might only make the current time period (~100 years) about twice as good as otherwise.[13] Though this seems like an enormous success, given the calculations above, decreasing the probability of human extinction would be 10 or 100 times better in expectation.

We might want to adjust this naive estimate downwards slightly, however, given uncertainty about some of the assumptions that go into it - we could be wrong about the probability of humanity surviving far into the future, or about the value of the future (if we think that future flourishing might have diminishing value, for example.) However, even if we think these estimates should be adjusted downwards substantially, we might very conservatively imagine that reducing the likelihood of existential risk by one in a million only equates to 100 expected years of civilization. This still suggests that the value of working to reduce existential risk is comparable to the value of the biggest victories we could imagine in the current time period - and so well worth taking seriously.

#### 3] Non util ethics are impossible

Greene 07 – Joshua, Associate Professor of Social science in the Department of Psychology at Harvard University (The Secret Joke of Kant’s Soul published in Moral Psychology: Historical and Contemporary Readings, accessed: <https://www.gwern.net/docs/philosophy/ethics/2007-greene.pdf>, pages 47-50)

**What turn-of-the-millennium science** **is telling us is that human moral judgment is not a pristine rational enterprise**, that our **moral judgments are driven by a hodgepodge of emotional dispositions, which themselves were shaped by a hodgepodge of evolutionary forces, both biological and cultural**. **Because of this, it is exceedingly unlikely that there is any rationally coherent normative moral theory that can accommodate our moral intuitions**. Moreover, **anyone who claims to have such a theory**, or even part of one, **almost certainly doesn't**. Instead, what that person probably has is a moral rationalization. It seems then, that we have somehow crossed the infamous "is"-"ought" divide. How did this happen? Didn't Hume (Hume, 1978) and Moore (Moore, 1966) warn us against trying to derive an "ought" from and "is?" How did we go from descriptive scientific theories concerning moral psychology to skepticism about a whole class of normative moral theories? The answer is that we did not, as Hume and Moore anticipated, attempt to derive an "ought" from and "is." That is, our method has been inductive rather than deductive. We have inferred on the basis of the available evidence that the phenomenon of rationalist deontological philosophy is best explained as a rationalization of evolved emotional intuition (Harman, 1977). Missing the Deontological Point I suspect that **rationalist deontologists will remain unmoved by the arguments presented here**. Instead, I suspect, **they** **will insist that I have simply misunderstood what** Kant and like-minded **deontologists are all about**. **Deontology, they will say, isn't about this intuition or that intuition**. It's not defined by its normative differences with consequentialism. **Rather, deontology is about taking humanity seriously**. Above all else, it's about respect for persons. It's about treating others as fellow rational creatures rather than as mere objects, about acting for reasons rational beings can share. And so on (Korsgaard, 1996a; Korsgaard, 1996b). **This is, no doubt, how many deontologists see deontology. But this insider's view**, as I've suggested, **may be misleading**. **The problem**, more specifically, **is that it defines deontology in terms of values that are not distinctively deontological**, though they may appear to be from the inside. **Consider the following analogy with religion. When one asks a religious person to explain the essence of his religion, one often gets an answer like this: "It's about love**, really. It's about looking out for other people, looking beyond oneself. It's about community, being part of something larger than oneself." **This sort of answer accurately captures the phenomenology of many people's religion, but it's nevertheless inadequate for distinguishing religion from other things**. This is because many, if not most, non-religious people aspire to love deeply, look out for other people, avoid self-absorption, have a sense of a community, and be connected to things larger than themselves. In other words, secular humanists and atheists can assent to most of what many religious people think religion is all about. From a secular humanist's point of view, in contrast, what's distinctive about religion is its commitment to the existence of supernatural entities as well as formal religious institutions and doctrines. And they're right. These things really do distinguish religious from non-religious practices, though they may appear to be secondary to many people operating from within a religious point of view. In the same way, I believe that most of **the standard deontological/Kantian self-characterizatons fail to distinguish deontology from other approaches to ethics**. (See also Kagan (Kagan, 1997, pp. 70-78.) on the difficulty of defining deontology.) It seems to me that **consequentialists**, as much as anyone else, **have respect for persons**, **are against treating people as mere objects,** **wish to act for reasons that rational creatures can share, etc**. **A consequentialist respects other persons, and refrains from treating them as mere objects, by counting every person's well-being in the decision-making process**. **Likewise, a consequentialist attempts to act according to reasons that rational creatures can share by acting according to principles that give equal weight to everyone's interests, i.e. that are impartial**. This is not to say that consequentialists and deontologists don't differ. They do. It's just that the real differences may not be what deontologists often take them to be. What, then, distinguishes deontology from other kinds of moral thought? A good strategy for answering this question is to start with concrete disagreements between deontologists and others (such as consequentialists) and then work backward in search of deeper principles. This is what I've attempted to do with the trolley and footbridge cases, and other instances in which deontologists and consequentialists disagree. **If you ask a deontologically-minded person why it's wrong to push someone in front of speeding trolley in order to save five others, you will get** characteristically deontological **answers**. Some **will be tautological**: **"Because it's murder!"** **Others will be more sophisticated: "The ends don't justify the means**." "You have to respect people's rights." **But**, as we know, **these answers don't really explain anything**, because **if you give the same people** (on different occasions) **the trolley case** or the loop case (See above), **they'll make the opposite judgment**, even though their initial explanation concerning the footbridge case applies equally well to one or both of these cases. **Talk about rights, respect for persons, and reasons we can share are natural attempts to explain, in "cognitive" terms, what we feel when we find ourselves having emotionally driven intuitions that are odds with the cold calculus of consequentialism**. Although these explanations are inevitably incomplete, **there seems to be "something deeply right" about them because they give voice to powerful moral emotions**. **But, as with many religious people's accounts of what's essential to religion, they don't really explain what's distinctive about the philosophy in question**.

#### 4] That justifies util – it’s impartial, specific to public actors, and resolves infinite regress which explains all value.

Greene 15 — (Joshua Greene, Professor of Psychology @ Harvard, being interviewed by Russ Roberts, “Joshua Greene on Moral Tribes, Moral Dilemmas, and Utilitarianism”, The Library of Economics and Liberty, 1-5-15, Available Online at <https://www.econtalk.org/joshua-greene-on-moral-tribes-moral-dilemmas-and-utilitarianism/#audio-highlights>, accessed 5-17-20, HKR-AM) \*\*NB: Guest = Greene, and only his lines are highlighted/underlined

Guest: Okay. So, I think utilitarianism is very much misunderstood. And this is part of the reason why we shouldn't even call it utilitarianism at all. We should call it what I call 'deep pragmatism', which I think better captures what I think utilitarianism is really like, if you really apply it in real life, in light of an understanding of human nature. But, we can come back to that. The idea, going back to the tragedy of common-sense morality is you've got all these different tribes with all of these different values based on their different ways of life. What can they do to get along? And I think that the best answer that we have is--well, let's back up. In order to resolve any kind of tradeoff, you have to have some kind of common metric. You have to have some kind of common currency. And I think that what utilitarianism, whether it's the moral truth or not, is provide a kind of common currency. So, what is utilitarianism? It's basically the idea that--it's really two ideas put together. One is the idea of impartiality. That is, at least as social decision makers, we should regard everybody's interests as of equal worth. Everybody counts the same. And then you might say, 'Well, but okay, what does it mean to count everybody the same? What is it that really matters for you and for me and for everybody else?' And there the utilitarian's answer is what is sometimes called, somewhat accurately and somewhat misleadingly, happiness. But it's not really happiness in the sense of cherries on sundaes, things that make you smile. It's really the quality of conscious experience. So, the idea is that if you start with anything that you value, and say, 'Why do you care about that?' and keep asking, 'Why do you care about that?' or 'Why do you care about that?' you ultimately come down to the quality of someone's conscious experience. So if I were to say, 'Why did you go to work today?' you'd say, 'Well, I need to make money; and I also enjoy my work.' 'Well, what do you need your money for?' 'Well, I need to have a place to live; it costs money.' 'Well, why can't you just live outside?' 'Well, I need a place to sleep; it's cold at night.' 'Well, what's wrong with being cold?' 'Well, it's uncomfortable.' 'What's wrong with being uncomfortable?' 'It's just bad.' Right? At some point if you keep asking why, why, why, it's going to come down to the conscious experience--in Bentham's terms, again somewhat misleading, the pleasure and pain of either you or somebody else that you care about. So the utilitarian idea is to say, Okay, we all have our pleasures and pains, and as a moral philosophy we should all count equally. And so a good standard for resolving public disagreements is to say we should go with whatever option is going to produce the best overall experience for the people who are affected. Which you can think of as shorthand as maximizing happiness--although I think that that's somewhat misleading. And the solution has a lot of merit to it. But it also has endured a couple of centuries of legitimate criticism. And one of the biggest criticisms--and now we're getting back to the Trolley cases, is that utilitarianism doesn't adequately account for people's rights. So, take the footbridge case. It seems that it's wrong to push that guy off the footbridge. Even if you stipulate that you can save more people's lives. And so anyone who is going to defend utilitarianism as a meta-morality--that is, a solution to the tragedy of common sense morality, as a moral system to adjudicate among competing tribal moral systems--if you are going to defend it in that way, as I do, you have to face up to these philosophical challenges: is it okay to kill on person to save five people in this kind of situation? So I spend a lot of the book trying to understand the psychology of cases like the footbridge case. And you mention these being kind of unrealistic and weird cases. That's actually part of my defense.

#### War worsens structural inequalities – a] takes away valuable resources to combat issues like economic and social injustice b] war falls the hardest on those who can’t protect themselves – especially nuclear war c] those who fight war are more likely to be worse off socially – aff ballot actively consigns the oppressed to fight for the state d] war kills everyone – death means we literally cannot fight injustice

## Nebel T

#### Interpretation: “Private entities” is a generic bare plural. The aff may not defend that a subset of nations ban the appropriation of outer space.

Nebel 19. [Jake Nebel is an assistant professor of philosophy at the University of Southern California and executive director of Victory Briefs. He writes a lot of this stuff lol – duh.] “Genericity on the Standardized Tests Resolution.” Vbriefly. August 12, 2019. <https://www.vbriefly.com/2019/08/12/genericity-on-the-standardized-tests-resolution/?fbclid=IwAR0hUkKdDzHWrNeqEVI7m59pwsnmqLl490n4uRLQTe7bWmWDO_avWCNzi14> TG

Both distinctions are important. Generic resolutions can’t be affirmed by specifying particular instances. But, since generics tolerate exceptions, plan-inclusive counterplans (PICs) do not negate generic resolutions.

Bare plurals are typically used to express generic generalizations. But there are two important things to keep in mind. First, generic generalizations are also often expressed via other means (e.g., definite singulars, indefinite singulars, and bare singulars). Second, and more importantly for present purposes, bare plurals can also be used to express existential generalizations. For example, “Birds are singing outside my window” is true just in case there are some birds singing outside my window; it doesn’t require birds in general to be singing outside my window.

So, what about “colleges and universities,” “standardized tests,” and “undergraduate admissions decisions”? Are they generic or existential bare plurals? On other topics I have taken great pains to point out that their bare plurals are generic—because, well, they are. On this topic, though, I think the answer is a bit more nuanced. Let’s see why.

“Colleges and universities” is a generic bare plural. I don’t think this claim should require any argument, when you think about it, but here are a few reasons.

First, ask yourself, honestly, whether the following speech sounds good to you: “Eight colleges and universities—namely, those in the Ivy League—ought not consider standardized tests in undergraduate admissions decisions. Maybe other colleges and universities ought to consider them, but not the Ivies. Therefore, in the United States, colleges and universities ought not consider standardized tests in undergraduate admissions decisions.” That is obviously not a valid argument: the conclusion does not follow. Anyone who sincerely believes that it is valid argument is, to be charitable, deeply confused. But the inference above would be good if “colleges and universities” in the resolution were existential. By way of contrast: “Eight birds are singing outside my window. Maybe lots of birds aren’t singing outside my window, but eight birds are. Therefore, birds are singing outside my window.” Since the bare plural “birds” in the conclusion gets an existential reading, the conclusion follows from the premise that eight birds are singing outside my window: “eight” entails “some.” If the resolution were existential with respect to “colleges and universities,” then the Ivy League argument above would be a valid inference. Since it’s not a valid inference, “colleges and universities” must be a generic bare plural.

Second, “colleges and universities” fails the [upward-entailment test](https://plato.stanford.edu/entries/generics/#IsolGeneInte) for existential uses of bare plurals. Consider the sentence, “Lima beans are on my plate.” This sentence expresses an existential statement that is true just in case there are some lima beans on my plate. One test of this is that it entails the more general sentence, “Beans are on my plate.” Now consider the sentence, “Colleges and universities ought not consider the SAT.” (To isolate “colleges and universities,” I’ve eliminated the other bare plurals in the resolution; it cannot plausibly be generic in the isolated case but existential in the resolution.) This sentence does not entail the more general statement that educational institutions ought not consider the SAT. This shows that “colleges and universities” is generic, because it fails the upward-entailment test for existential bare plurals.

Third, “colleges and universities” fails the adverb of quantification test for existential bare plurals. Consider the sentence, “Dogs are barking outside my window.” This sentence expresses an existential statement that is true just in case there are some dogs barking outside my window. One test of this appeals to the drastic change of meaning caused by inserting any adverb of quantification (e.g., always, sometimes, generally, often, seldom, never, ever). You cannot add any such adverb into the sentence without drastically changing its meaning. To apply this test to the resolution, let’s again isolate the bare plural subject: “Colleges and universities ought not consider the SAT.” Adding generally (“Colleges and universitiesz generally ought not consider the SAT”) or ever (“Colleges and universities ought not ever consider the SAT”) result in comparatively minor changes of meaning. (Note that this test doesn’t require there to be no change of meaning and doesn’t have to work for every adverb of quantification.) This strongly suggests what we already know: that “colleges and universities” is generic rather than existential in the resolution.

#### Precision o/w – anything else justifies the aff arbitrarily jettisoning words in the resolution at their whim which decks negative ground and preparation because the aff is no longer bounded by the resolution.

#### Violation – They specified China

#### Standards:

#### Limits and ground – their model allows affs to defend any combination of private entities in any countries which explodes negative burden and causes random affs every tournament

#### Drop the debater:– we can’t restart the round from the 1AC and I’m skewed for the rest of the debate.

## 1nc Russia-China Alliance/SATs

#### No one’s going to war over a downed satellite

Bowen 18 [Bleddyn Bowen, Lecturer in International Relations at the University of Leicester. The Art of Space Deterrence. February 20, 2018. https://www.europeanleadershipnetwork.org/commentary/the-art-of-space-deterrence/]

Space is often an afterthought or a miscellaneous ancillary in the grand strategic views of top-level decision-makers. A president may not care that one satellite may be lost or go dark; it may cause panic and Twitter-based hysteria for the space community, of course. But the terrestrial context and consequences, as well as the political stakes and symbolism of any exchange of hostilities in space matters more. The political and media dimension can magnify or minimise the perceived consequences of losing specific satellites out of all proportion to their actual strategic effect.

#### Won’t go nuclear – seen as a normal conventional attack because of integration with ground forces

Firth 7/1/19 [News Editor at MIT Technology Review, was Chief News Editor at New Scientist. How to fight a war in space (and get away with it). July 1, 2019. MIT Technology Review]

Space is so intrinsic to how advanced militaries fight on the ground that an attack on a satellite need no longer signal the opening shot in a nuclear apocalypse. As a result, “deterrence in space is less certain than it was during the Cold War,” says Todd Harrison, who heads the Aerospace Security Project at CSIS, a think tank in Washington, DC. Non-state actors, as well as more minor powers like North Korea and Iran, are also gaining access to weapons that can bloody the noses of much larger nations in space.

## Climate

#### Earth mining kills the environment.

Williams 19 Matthew S Williams 8-1-2019 “Asteroid Mining: What Will It Involve and Is This the Future of Wealth?” <https://interestingengineering.com/asteroid-mining-what-will-it-involve-and-is-this-the-future-of-wealth> (writer at Universe Today)//Elmer

Of course, this raises the obvious question: wouldn't it be really expensive to do all this mining? Why not simply continue to rely on Earth for sources of precious metals and resources and simply learn to use them better? To put it simply, we are running out of resources. To be clear, learning to use our resources better and more sustainably is always a great idea. And while it is certainly true than Earth-based mining is far cheaper than going to space would be, that may not be the case indefinitely. Aside from the fact that off-world minerals and ices would be of considerable value to Earth's economy, there is also the way that growing consumption is leading our reserves to become slowly exhausted. In fact, according to some estimates, it is possible that our planet will run out of key elements that are needed for modern industry and food production within the next 50 to 60 years. This alone is a pretty good incentive to tap the virtually inexhaustible supply of elements located off-world. Plus, there are a lot of benefits to expanding humanity's resource base beyond Earth. Here on Earth, mining takes a considerable toll on the natural environment. In fact, depending on the methods used, it can result in erosion, sinkholes, habitat destruction, and the destruction of native animal and plant life. There's also the dangers of toxic runoff and the contamination of soil, groundwater, and surface water, which is a danger to humans, as well as to wildlife and the natural environment. As for smelting, machining, and manufacturing, the environmental damage that results is well-documented. Combined with power generation, these industrial processes are one of the leading contributors to air, water, and pollution. By shifting these burdens off-world, humanity could dramatically-reduce the impact it has on the natural environment.

#### Noble materials such as platinum are necessary for future survival, yet they are of limited abundance on earth, while are abundant on asteroids.

Sun et al. 20 (Sun, Daoyuan, Dong, Longjun., Shu, W., & Li, Xibing (School of Resources and Safety Engineering, Central South University, Changsha, China), 3-2-2020, “Exploration: safe and clean mining on Earth and asteroids. Journal of Cleaner Production,” <https://www.sciencedirect.com/science/article/abs/pii/S095965262030946X> Accessed 7-13-21)

Some types of mineral resources are obligatory for an evolving future society, which have great differences in their abundances on Earth and asteroids (e.g., Elvis, 2014). For example, platinum, a noble metal with its total reserve of only about 14,000 tons on Earth, has been widely used in the fields of medicine (e.g., Barefoot, 2001), materials engineering and chemical engineering (e.g., Dong et al., 2015), while most of the platinum has been contained in the ultra-deep deposits as it has large density in the early stage of Earth formation (e.g., Holzheid et al., 2000). With the exhaustion of the limited platinum contained in the surface of Earth, we have to consume more energy and resources to extract the ultra-deep platinum. Hence, there is no doubt that the safe and clean extraction of the deep platinum will be an extremely difficult issue by utilizing current mining techniques and equipment. Meanwhile, it can be expected that the output of platinum on Earth will be scarce as its total reserve is short (Dong et al., 2015). However, the platinum is abundant in other asteroids such as the asteroid 2011 UW158, which was worth 5.4 trillion USD for the platinum that it contained (Gary, 2016). According to the surveys funded by NASA’s Near Earth Object (NEO) Observations Program, the total number of discovered near-Earth asteroids (NEAs) reached to 15,000 up to 13 October 2016 (NASA, 2016). As of January 2018, there were over 18,000 known NEOs, with an average discovery rate about 40 per week (NASA, 2018). Many of NEAs contain high concentrations of platinum group metals (PGMs) such as platinum, rhodium, iridium, and palladium, which are similar to the asteroid 2011 UW158 and can be classified as Metallic Asteroids (Blair, 2000). It can be inferred that the deposits of PGMs on the identified **Asteroids** may exceed the total amount of that found on Earth. Evidently, offmining on asteroids provides new ways for the future society to access the rare and noble metals on Earth.

#### Asteroid mining enables solar power satellites – which limit the effects climate change

**Taylor 19** Chris Taylor is a veteran journalist. Previously senior news writer for Time.com a year later. In 2000, he was named San Francisco bureau chief for Time magazine. He has served as senior editor for Business 2.0, West Coast editor for Fortune Small Business and West Coast web editor for Fast Company. Chris is a graduate of Merton College, Oxford and the Columbia University Graduate School of Journalism. "How asteroid mining will save the Earth — and mint trillionaires." Mashable, 2019, mashable.com/feature/asteroid-mining-space-economy. [Quality Control]

The mission is essential, Joyce declares, to save Earth from its **major problems**. First of all, the fictional billionaire wheels in a fictional Nobel economist to demonstrate the actual truth that the entire global economy is sitting on a **mountain of debt**. It has to keep growing or it will **implode**, so we might as well take the majority of the **industrial growth off-world where it can’t do any more harm to the biosphere.**

Secondly, there’s the **climate change fix**. Suarez sees asteroid mining as the only way we’re going to build **solar power satellites.** Which, as you probably know, is a form of uninterrupted solar power collection that is theoretically more effective, inch for inch, than any solar panels on Earth at high noon, but operating 24/7. (In space, basically, **it’s always double high noon).**

The power collected is beamed back to large receptors on Earth with large, low-power microwaves, which researchers think will be harmless enough to let humans and animals pass through the beam. A space solar power array like the one China is said to be working on could reliably supply 2,000 gigawatts — or **over 1,000 times more power than the largest solar farm currently in existence.**

“We're looking at a 20-year window to **completely replace** human civilization's **power infrastructure,**” Suarez told me, citing the report of the Intergovernmental Panel on Climate Change on the coming catastrophe. Solar satellite technology “has existed since the 1970s. What we were missing is **millions of tons of construction materials** in orbit. **Asteroid mining can place it there.”**

The Earth-centric early 21st century can’t really wrap its brain around this, but the idea is not to bring all that building material and precious metals down into our gravity well. Far better to create a whole new commodities exchange in space. You mine the useful stuff of asteroids both near to Earth and far, thousands of them taking less energy to reach than the moon. That’s something else we’re still grasping, how relatively easy it is to ship stuff in zero-G environments.

#### Capitalism is the only way to incentivize the innovation necessary to solve the environment

Franz 17 (Caleb, podcast director for Outset magazine. “Markets Work: Capitalism and Innovation Heal the Earth”, 4/25/17. <http://outsetmagazine.com/2017/04/25/capitalism-and-innovation-heal-the-earth/>, 7/7/17)//JM

When it comes to opposing factions, it seems as though no two factions could be more averse to each other than environmentalists and capitalists. We are taught to believe that those who care about economic growth cannot possibly care about environmental protection and vice versa. While this rhetoric is a good way to polarize those with opposing priorities, the truth is that they can co-exist. In fact, not only can capitalism and environmentalism co-exist, but only with free market capitalism can the environment ever hope to be clean. Even though critics of capitalism accuse the system of placing profits above people or the environment, the reality sets a different tone. The market demand for clean and renewable energy is growing every day. Companies and businesses are finding it profitable to keep the environment that their costumers live in clean. There is also an opportunity for those who care about the cause to take action like never before and to do so within the market. Technology and innovation are evolving at such a rate that dirty fuels and pollution will soon become a thing of the past. Elon Musk is the perfect example of this concept. Musk has created an entire empire based on clean and affordable energy; not because of government decree or regulation, but from private incentives to innovate and compete, which drives product quality up. Because Musk is allowed to profit and gain from the demand of the marketplace, his companies are on the cutting edge of innovation changing the world and the environment. Musk recently announced that he could produce roof solar panels at a cheaper rate than even conventional roofs. He is using Tesla Motors to revolutionize the automobile and clean energy industries. While Tesla cars are currently not as quite as profitable as I’m sure he would like, these innovations are setting the essential groundwork for years to come. On a smaller scale, new industries are finding innovative ways to help fight pollution and restore clean water to the planet. The only reason any company is even able to do this is capitalism. Competition is a powerful force, and people often forget that the market is what we make it. Going to government is not just a lazy way of trying to achieve sustainability, but it is also ineffective and does more harm than good. The market, so long as it is free and without crony assistance from the government, always hold businesses accountable. Sure, in a genuinely free market, a business might pollute, but the decision to pollute in excess will eventually prove counter to business interests. First, a company’s pollution would significantly affect the water that their employees drink or the air that they breathe, which would raise employment costs. Second, and more importantly, the company would also be polluting the water or air of their customers, who will be far less likely to continue doing business with the company after they have damaged the ecosystem of the community. Pollution would leave the company vulnerable to outside competition that recognizes these environmental concerns as well as the economic concerns. The business that pollutes the air and waters of the community it serves will quickly lose customers and suffer significant losses because the community, and not the government, will punish the business. Not only should we explore innovation with the market to protect the environment, but we must also act to curtail the world’s largest polluter: the U.S. Government. While environmentalist protest and rally against large corporations who pollute the air and water, the government remains the world’s largest overall polluter. Calls for government reform are silent. Not only are they the largest overall, but the federal government is also the fourth largest contributor to greenhouse gas pollution alone. Of course, we also cannot forget about the terrible EPA mine spill polluting the Colorado River in 2015. If environmentalists want to be serious about reducing pollution, they must focus on cutting the size of government. We should all strive for sustainability. Therefore, we should not view capitalism at odds with a clean Earth. Only through capitalism can we have a realistic expectation of a cleaner Earth. Government intervention only hinders economic progress and does little to protecting the environment. The path to a clean and sustainable planet cannot and should not go through the government but through competition and innovation. The government cannot mandate economic growth. The only thing it can and should do is get out of the way and remove all restrictions that slow innovation. Fossil fuels are already on their way out, and clean energy is the way of the future. But that fact does not, by itself make clean energy affordable. Only with the creative destruction that the market provides can we have a clean and sustainable future that coincides with our economic growth and prosperity. Capitalism leading the way to heal the planet is just one excellent example of how well markets work.

**Space Exploration will Save Humanity**

**Autry 19**, Greg (July 19, 2019), "Space Research Can Save The Planet—Again", Foreign Policy, The Slate Group,

https://foreignpolicy.com/2019/07/20/space-research-can-save-the-planet-again-climate-change-environment/. Accessed on January 20, 2022.

Today conservationists and other critics are more likely to see space programs as militaristic splurges that squander billions of dollars better applied to solving problems on Earth. These well-meaning complaints are misguided, however. Earth’s problems—most urgently, climate change—can be solved only from space. That’s where the tools and data already being used to tackle these issues were forged and where the solutions of the future will be too.

Analysis: Greg Autry, a space policy expert and chair of the Safety Working Group on the COMSTAC, says that the only way to solve Earth's biggest problem is to go to space. We don’t necessarily need to colonize space, as that could be considered unjust. All we need to do is occupy some of the vast, ever expansive real estate in outer space. This can and will be done by private companies, and since it will be used to help preserve humanity and save it from a painful, climate-related death, it is beneficial for private companies to be encouraged to invest in space exploration.

**AT: SPACE DEBRIS**

**( ) MAGNETS AND CLAWS TO CLEAN SPACE DEBRIS**

**Leman 21’** Leman, J. (2021, April 30). *Space junk poses a serious threat to 3,300 Functioning Satellites*. Popular Mechanics. https://www.popularmechanics.com/space/satellites/a34383707/space-junk-collision-risks/.

Last September, a tiny piece of shrapnel from the body of a Japanese H-2A rocket hurtled toward the [International Space Station](https://www.popularmechanics.com/space/satellites/a27886809/future-of-iss-space-station/) (ISS) and its crew at 17,500 miles per hour. An hour before the projected collision, flight controllers back on Earth powered up the spacecraft’s thrusters and moved it out of the way. That scrap of junk could have punched a hole in the hull of the ISS, and it was the station’s third close call in two weeks.

Since the Soviet Union launched [Sputnik](https://www.popularmechanics.com/space/satellites/news/a28496/how-sputnik-worked/) in 1957, we’ve sent more than 10,000 objects into orbit. As these spacecraft increasingly collide, break apart, or explode, they generate massive clouds of debris that sweep across low-Earth orbit and pose a threat to the roughly 3,300 functioning [satellites](https://www.popularmechanics.com/space/satellites/a30682394/satellites-collision/) we rely on for navigation, communication, and reconnaissance.

NASA, the European Space Agency (ESA), and other agencies around the world are developing plans with commercial partners and research institutions to declutter Earth’s orbit. One organization in particular, the Tokyo-based Astroscale, has proposed a way to remove debris using a magnetic docking plate designed to connect with ailing spacecraft and drag them out of orbit. If successful, the method could become universal.

“GET RID OF THE TICKING TIME- BOMB

LZSA-d mission, which wil test the new method for capturing and deorbiting disabled spacecraft with a nearly 400-pound servicing satellite and a 44-pound target satellite. The servicing satellite will usher dilapidated vehicles (in this case, the target satellite) either to a safer orbit or toward reentry in Earth’s atmosphere.

**Both the servicing satellite and the target satellite are equipped with ferromagnetic docking plates that, when aligned, snap together like extremely strong refrigerator magnets**. Over the course of the mission, operators hope to test this new method three times.

The first test will occur right after the two satellites separate. On the second test, operators will spin the target satellite to simulate docking with a piece of debris that is tumbling out of control. For the third test, the servicing satellite will “lose” the target and use both ground-based and onboard sensors to locate it again.

Astroscale isn’t alone in its space sanitation efforts. **The Surrey Space Centre at the University of Surrey’s RemoveDEBRIS project successfully deployed a debris-gobbling net in 2018 and a space junk harpoon in 2019. And the ESA is partnering with a Swiss company, ClearSpace SA, to launch the ClearSpace-1 mission in 2025;** the spacecraft will capture a decommissioned satellite using a giant claw mechanism similar to the [opening scene of the 1967 James Bond flick You Only Live Twice](https://www.youtube.com/watch?v=1-qLYBiMNGA).

Still, not all space junk is created equal, so a single removal method won’t work for all shapes and sizes. “If we have to build a bespoke capture capability or satellite for each [piece of debris], obviously, it’s going to be more expensive,” says Astroscale COO Chris Blackerby.

Of the debris, rocket stages pose the greatest threat, due to their immense size. They’re also often filled with unspent fuel and unstable batteries, and they generate more debris when they decay, collide or, in the case of that Japanese rocket stage, explode.

“That would be the first thing to clean up,” explains Moriba Jah, Ph.D., an aerodynamicist at the University of Texas, Austin. “Get rid of the ticking time-bombs.”

How do you move the 925,000-pound International Space Station? To boost it to a safer orbit, flight controllers based at NASA’s Johnson Space Center in Houston may first fire up the attached cargo ship Progress’s eight thrusters.

In the case of September’s evasive maneuver, those thrusters fired for 150 seconds. If the Russian supply ship isn’t docked to the station, controllers can power up the boosters aboard Russia’s Zvezda service module. To ensure the station remains stable during the orbit transfer, thrust is focused along its center of gravity. And though the ISS is moving at more than 17,000 miles per hour, the average change in velocity is less than 2 miles per hour.

Eventually, Astroscale hopes to **install a magnetic docking plate on every vehicle that makes it into orbit. This coordination could make it easier and cheaper to remove future scraps of space junk.**

Still, it’ll be several years before these programs can reliably capture and remove massive amounts of space junk. Jah insists that these flashy missions will be pointless if the world’s space agencies and commercial satellite operators don’t better coordinate efforts to track debris and mitigate collisions.

“There are multiple participants making decisions in the absence of knowledge of the decisions that other people are making,” Jah says. “That’s a recipe for the tragedy of the commons if I’ve ever heard one.”