# 1

#### Debt ceiling passes now and solves collapse, but floor time is limited and avoiding new fights is key

Zhou 10/7 [Li, politics and policy reporter for Vox, “The debt ceiling fight is far from over” https://www.vox.com/22711441/debt-ceiling-congress-december]

Lawmakers have ended another standoff over the debt ceiling — at least temporarily. On Thursday, the Senate voted 50-48 to increase the debt ceiling (a legal cap to how much the US can borrow) by $480 billion, an action the House is expected to take too. That money will enable the US government to cover its loan obligations until early December, when Congress will once again have to either pass a longer-term increase or another stopgap suspension. The current agreement is the product of a weekslong stalemate on the issue that saw Democrats trying to pressure the GOP into giving up their roadblock of an increase or suspension of the debt ceiling, and Republicans repeatedly refusing to do so. The impasse had high stakes, as the US faced a rapidly approaching default deadline. According to Treasury Secretary Janet Yellen, the US could run out of money as early as October 18. Passing that deadline without an increase or suspension would have likely triggered a massive domestic and international economic collapse. Ultimately, Republican senators decided to cooperate with Democrats, for now. However, in approving this short-term fix, lawmakers have failed to address the issues that brought them to a stalemate in the first place. They’ve now set themselves up for another dangerous impasse when this bill expires after December 3. The standoff, briefly explained Republicans have been intent on using the debt ceiling to make Democrats look bad. Prior to their offer to back an increase this week, Republicans had not only said that they wouldn’t vote for a suspension but also that they would be blocking Democrats’ attempts to approve one using regular legislative order. If Republicans didn’t previously block the vote, Democrats would have been able to pass it with 51 votes — but because they did, the measure required 60 to advance. Instead, Republicans pushed Democrats to use budget reconciliation — another process that would enable them to raise the debt limit with just 51 votes — to increase the cap on their own. Democrats were reluctant to use budget reconciliation both because it can be a lengthy and convoluted process and because it would have required them to specify how much they are raising the debt limit (something they ended up having to do anyway for the December increase). Effectively, Republicans wanted Democrats on the record as having increased the debt limit by trillions of dollars in order to portray them during the midterms as big spenders. Additionally, Republicans argued that because Democrats are working on a partisan basis to pass an expansive social spending bill, they should take care of any debt ceiling increases on a partisan basis, too. “Republicans’ position is simple,” Senate Minority Leader Mitch McConnell wrote to President Joe Biden on Monday. “We have no list of demands. For two and a half months, we have simply warned that since your party wishes to govern alone, it must handle the debt limit alone as well.” Senate Majority Leader Chuck Schumer (D-NY) talks with reporters on October 7. The Senate voted to increase the debt ceiling, enabling the US government to cover its loan obligations until early December. Win McNamee/Getty Images Democrats, on the other hand, have argued that Republicans ought to work with them to pass a suspension or increase, or simply get out of the way. One, because avoiding a gigantic economic collapse is in everyone’s interest, and the minority party hasn’t typically blocked action to this degree in the past. And two, because both Democrats and Republicans are responsible for the actual debt that this legislation would address. Both points are true: The debt grew nearly $8 trillion during the Trump administration as a result of massive tax cuts and pandemic relief. In that time frame, Republicans and Democrats both voted to suspend the debt limit three times. But that didn’t sway Republican lawmakers. Because Republicans had refused to give up their opposition and Democrats were intent on keeping the pressure on the GOP, the two sides were at an impasse until this week. How the debt deal came together On Wednesday, McConnell reversed his position and told Democrats that Republicans would not block a short-term increase to the debt limit into December. Adamant that they would not pursue reconciliation to raise the ceiling (and, given the deadline, likely out of time to try doing so) Democrats raised the possibility of creating a carve-out in the filibuster rules that would also allow them to pass debt ceiling measures with the 51 Democratic votes they have, rather than the 60 votes filibuster rules require. That latter option appeared to be gaining momentum this week, although key moderates like Sen. Joe Manchin (D-WV) were still wary of it. As a sign of its traction, however, Biden — who has traditionally been cautious of altering filibuster rules — called carving out a special debt-ceiling-related exemption to the filibuster a “real possibility.” That possibility may have spurred McConnell’s decision to cave for the time being. According to CNN’s Manu Raju, McConnell was worried about potential threats to the filibuster when he offered Democrats a deal to increase the debt ceiling for now. The filibuster has allowed McConnell to block a range of Democratic priorities — from police to voting reforms — despite his party being in the minority. The assumption is that exempting the debt ceiling from the filibuster would increase pressure on Democrats to do so for other issues Republicans oppose, like expanding protections for voting rights. For now, the filibuster stands. And the GOP’s move helps prevent the US from going into default in the near term. It does little to resolve the central conflict at hand, however. Republicans are still insisting, after all, that Democrats use budget reconciliation to approve a longer-term debt ceiling increase on a partisan basis. Democrats, meanwhile, are refusing to do so and may consider a filibuster carve-out again in December. “We’re not doing it on reconciliation,” Sen. Tim Kaine (D-VA) emphasized earlier this week. There will be more debt drama in December The use of the debt limit as political leverage is nothing new. As Republicans have been fond of pointing out, Biden was among the Democratic senators who voted against raising it in 2006 in order to send a message about his disagreement with Republican policies. In that scenario, though, Democrats did not filibuster the legislation or prevent Republicans from approving it with a simple majority. Additionally, Republicans have previously withheld votes for debt ceiling increases in exchange for policy concessions, something that’s not the case this time around. This year, as Republicans emphasized, they took issue with the debt limit in order to simply make a point, a tough position to negotiate with. Senator Elizabeth Warren (D-MA) speaks to reporters as the Senate was nearing a deal on a short-term increase to the debt ceiling. Bloomberg via Getty Images This short-term fix does help Democrats in that it allows them to focus their time and energies instead on a larger social spending bill they’ve struggled to complete. “McConnell caved,” Sen. Elizabeth Warren (D-MA) told reporters. “And now we’re going to spend our time doing child care, health care, and fighting climate change.” But the larger disagreements between Republicans and Democrats regarding how to move forward remain. And by procrastinating on solving them, lawmakers have set themselves up for a difficult December. The new deadline to address the debt ceiling also coincides with another deadline to pass more government appropriations — that is, the money needed to keep the government functioning. That means Congress will find itself in a tough spot yet again in just a few months. Not only will lawmakers have to solve their debt ceiling disagreements and stave off economic disaster, but they’ll have to do so while fighting over how to avoid a government shutdown.

#### Manchin and Sinema would fight the plan – that’s a massive floor time suck

Harold 21 [Zack, staf reporter for The Guardian, “US minimum wage activists face their toughest foe: Democrat Joe Manchin” https://www.theguardian.com/us-news/2021/feb/22/us-15-dollar-minimum-wage-joe-manchin-west-virginia]

Hopes that the US will finally increase the federal minimum wage for the first time in nearly 12 years face a seemingly unlikely opponent: a Democrat senator from one of the poorest states in the union. Joe Manchin of West Virginia, the state’s former governor and the Democrats’ most conservative senator, has long opposed his party’s progressive wing and is on record saying he does not support increasing the minimum wage from $7.25 to $15 an hour, the first increase since 2009. “I’m supportive of basically having something that’s responsible and reasonable,” he told the Hill. He has advocated for a rise to $11. Industry lobbying allied to Republican and – until relatively recently – Democrat opposition has locked the US’s minimum wage at $7.25 since the last raise in 2009. 'Hopefully it makes history': Fight for $15 closes in on mighty win for US workers None of this has found favor with some low-wage workers in a state where an estimated 278,734 West Virginians lived in poverty in 2019, 16% of the population and the sixth highest poverty rate in the US. Last Thursday Manchin reaffirmed his stance during a virtual meeting with members of the West Virginia Poor People’s Campaign (WVPPC), a group pushing for an increased minimum wage and other policy changes that would benefit the working class. That meeting was closed to the media but at an online press conference immediately afterward, participants said Manchin refused to budge. “He was kind of copping out,” said WVPPC member Brianna Griffith, a restaurant worker and whitewater rafting guide who, due to exemptions for tipped workers, only makes $2.62 an hour. As a result of her sub-minimum wage job, Griffith received only $67 a week in unemployment benefits until that ran out in August. She lost her house and was forced to move in with her grandmother. Although she has now returned to work, business is slow and she estimates tips have fallen by 75%. When Griffith told Manchin about her plight on Thursday, she said he asked about the $600 stimulus check approved by Congress in December. “He seemed to think that $600 … was enough to get me by,” she said. “I feel like he’s got his head in the clouds and he doesn’t understand what’s happening to poor people in West Virginia.” Despite Manchin’s insistence on an $11 minimum wage, according to MIT’s living wage calculator, even a $15 minimum wage would only provide a living wage for single West Virginians without children. For a West Virginia family with two working parents and two children, both parents would need to be making at least $20.14 an hour to make ends meet. Griffith said if the minimum wage was increased to $15 an hour, “I could afford to live on my own. I could afford a car that’s not 25 years old.” The Rev Dr William Barber, co-chair of the national Poor People’s Campaign, was in last week’s meeting and said Manchin agreed the current $7.25 minimum wage was “not enough”. But Barber said he was “amazed” Manchin could hear from people like Griffith and still oppose increasing the minimum wage to $15. “What he is suggesting would just further keep people in poverty and hurting,” he said. Raising the minimum wage was a key part of Democrats’ 2020 platform. The former presidential candidate and now Senate budget committee chairman, Bernie Sanders, has referred to the current $7.25 rate as “a starvation wage”. The wage hike, formally known as the Raise the Wage Act of 2021, is now part of a proposed $1.9tn Covid-19 relief bill. The measure would incrementally raise the minimum wage from $7.25 to $15 over the next four years. With only a razor-thin majority in the Senate, all 50 Democrat senators need to be onboard for the bill to pass. But in addition to Manchin, Kyrsten Sinema of Arizona has told Politico she does not want the minimum wage increase to be part of the Covid relief package.

#### Debt default is the easiest way to wreck the US economy—ruins the US dollar and financial reputation

Egan 9/8 [Matt Egan is an award-winning reporter at CNN, covering business, the economy and financial markets across CNN's television and digital platforms, "'Financial Armageddon.' What's at stake if the debt limit isn't raised", 9/8/21, <https://www.cnn.com/2021/09/08/business/debt-ceiling-default-explained/index.html>]

The easiest way to spark a financial crisis and wreck the US economy would be to allow the federal government to default on its debt. It would be an epic, unforced error — and millions of Americans would pay the price. And yet that unlikely situation is once again being contemplated. If Congress doesn't raise the limit on federal borrowing the federal government will most likely run out of cash and extraordinary measures next month, Treasury Secretary Janet Yellen warned lawmakers on Wednesday. In short, a default would be an economic cataclysm. Interest rates would spike, the stock market would crater, retirement accounts would take a beating, the value of the US dollar would erode and the financial reputation of the world's only superpower would be tarnished. "It would be financial Armageddon," Mark Zandi, chief economist at Moody's Analytics, told CNN. "It's complete craziness to even contemplate the idea of not paying our debt on time." But it's a crazy world. Lawmakers in Washington are again playing chicken with America's creditworthiness. And the path to raising the debt ceiling is not clear. Even though Congress has in the past raised the debt ceiling with a bipartisan vote, Senate Minority Leader Mitch McConnell vowed in July that Republicans will not vote to raise the debt ceiling. JPMorgan Chase (JPM) CEO Jamie Dimon urged lawmakers not to even think about going down this path again. During a hearing in May, Dimon said an actual default "could cause an immediate, literally cascading catastrophe of unbelievable proportions and damage America for 100 years." 'Irreparable damage' In her letter to Congress, Yellen said history shows that waiting "until the last minute" to suspend or increase the debt limit "can cause serious harm" to business and consumer confidence, raise borrowing costs for taxpayers and hurt America's credit rating. "A delay that calls into question the federal government's ability to meet all its obligations would likely cause irreparable damage to the U.S. economy and global financial markets," Yellen wrote. A US default would undermine the bedrock of the modern global financial system. "We pay our debt. That's what distinguishes the United States from almost every other country on the planet," Zandi of Moody's said. Because of America's long track record of paying its debt, it's very cheap for Washington to borrow. But a default would force ratings companies to downgrade US debt and shatter that borrowing advantage. Markets plunged in 2011 when that debt ceiling standoff caused Standard & Poor's to downgrade America's credit rating. Higher borrowing costs would make it much harder for Washington to borrow to pay for infrastructure, the climate crisis or to fight future recessions. And refinancing America's nearly $29 trillion mountain of existing debt would become that much more expensive. Interest expenses, which totaled $345 billion in fiscal 2020, would quickly rival what Washington spends on defense.

#### Extinction

Joshua Zoffer 20, Investor at Cove Hill Partners, Fellow at New America, JD Candidate at Yale University Law School, AB from Harvard University, “To End Forever War, Keep the Dollar Globally Dominant”, The New Republic, 2/3/2020, https://newrepublic.com/article/156417/end-forever-war-keep-dollar-globally-dominant

In early 2016, Obama Treasury Secretary Jack Lew cautioned that the dollar’s dominance as a global currency rested, in part, on the U.S. government’s reluctance to fully weaponize it. If foreign markets and governments “feel that we will deploy sanctions without sufficient justification or for inappropriate reasons,” he warned, “we should not be surprised if they look for ways to avoid doing business in the United States or in U.S. dollars.” Lew’s case stemmed from the more fundamental view that the dollar’s international role is “a source of tremendous strength for our economy, a benefit for U.S. companies and a driver of U.S. global leadership”—in other words, a role worth keeping. This view is emblematic of American financial governance since the Second World War. U.S. economic analysts, especially at the Treasury, have jealously guarded the dollar’s role and the many benefits it offers: the ability to run large deficits at low cost and disproportionate influence over the structure of the global economy, among others. Yet in their recent article in The New Republic, David Adler and Daniel Bessner argue the U.S. should abandon these advantages. In their view, the dollar’s role has encouraged American militarism and should be relinquished to curb such behavior. Dollar hegemony is not without cost, but to renounce it would be a profound mistake. Adler and Bessner’s view neglects the sizable economic benefits the dollar’s role confers on the U.S., as well as its possible use as an antidote to military adventurism. It ignores the enormous good that can be done with deficit spending, much of which has gone to the American military but could instead fund progressive programs. And it elides the inability of the U.S. and its global trading partners to shift away from dollar dominance without creating worldwide financial distress. Adler and Bessner are right that the U.S. has misused its privilege, but Washington should not abandon it; rather, American leaders should seek to transform it. Generations of American policymakers have been right to protect the dollar’s key currency role for economic reasons. Most notably, dollar hegemony affords the U.S. the ability to run large and prolonged budget and balance-of-payments deficits. The dollar represents 62 percent of allocated foreign exchange reserves, is used to invoice and settle roughly half of world trade, and accounts for 42 percent of global payments. Because governments, banks, and businesses worldwide need lots of dollars, the world market always stands ready to absorb new U.S.-dollar-denominated debt without charging higher interest rates. Adler and Bessner correctly point out that the rest of the world considers the dollar’s role as the world’s reserve currency to be an “exorbitant privilege,” a term coined in the 1960s by then French Finance Minister Valéry Giscard D’Estaing. The ability to spend beyond its means has enabled the U.S. to fund its impressive military might, whether one views that power as the fountainhead of Pax Americana or the source of illegitimate military adventurism. But these economic benefits go beyond just deficits. The demand for dollars also pushes up the dollar’s value against other currencies, enhancing American purchasing power and offering consumers access to imports on the cheap. The dollar’s role also means American firms rarely need to do business in foreign currencies, reducing transaction costs and exchange-rate risks. More broadly, America’s central economic role gives it outsize influence at crucial moments. At the height of the financial crisis that began in 2008, the Federal Reserve was able to inject vital liquidity into the global financial system by selectively offering dollar swap lines to trusted foreign central banks. Dollar hegemony enabled the U.S. to act swiftly, effectively, and on its own terms. In addition, the dollar’s role offers a potent alternative to kinetic military action as a means of pursuing foreign policy objectives. The dollar’s broad use means access to dollar liquidity—which in turn requires access to the U.S. financial system—is essential for foreign governments and businesses. For foreign banks, especially, being cut off from dollar access is essentially a death sentence. That makes sanctions that do so a powerful tool in the international arena. In 2005, for example, the U.S. used the dollar to strike a devastating blow against North Korea without firing a single shot or even formally enacting sanctions. Using authority provided by Section 311 of the Patriot Act, the Department of the Treasury crippled Banco Delta Asia, a bank accused of facilitating illegal activity by the North Korean government, by merely threatening to cut off its access to the American financial system. Deposit outflows began within days; within weeks the bank was placed under government administration to avoid a full collapse. Pyongyang was hit hard, as other banks ceased their business with it to avoid meeting the same fate. Similarly, though the Trump administration has worked hard to undo it, the Joint Comprehensive Plan of Action with Iran to limit the development of nuclear weapons was made possible, in part, by painful dollar sanctions that brought Iran to the table. Far from being a proximate cause of military conflict, the dollar’s central global role has often been used to contain adversaries without military intervention. Still, skeptics are right to point out that the dollar’s role has indirectly funded American interventionism and that dollar sanctions have been overused, provoking the ire of American allies. But these facts suggest we should use our dollar power to forge a more progressive U.S. order, not abandon the advantage altogether. America’s exorbitant privilege need not fund warships and missiles: The same low-interest borrowing could be used to fund a new universal health care system, expand access to higher education, or pursue any number of large-scale social policy objectives, including financing global public goods that no other country or consortium of countries is prepared to fund, such as climate change mitigation.

# case

### Fw

#### the standard is maximizing expected wellbeing

#### 1 – Extinction o/ws under any framework, even under moral uncertainty – infinite future generations

Pummer 15 — (Theron Pummer, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford, “Moral Agreement on Saving the World“, Practical Ethics University of Oxford, 5-18-2015, Available Online at http://blog.practicalethics.ox.ac.uk/2015/05/moral-agreement-on-saving-the-world/, accessed 7-2-2018, HKR-AM) \*\*we do not endorse ableist language=

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions.There are so many possible future people that reducing existential risk is arguably the most important thing in the world,even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period.Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

#### And, it’s a gateway issue – dying ends the morality question so you must prevent extinction to resolve the fw debate

#### 2 – Actor specificity:

#### [A] Governments must aggregate since every policy benefits some and harms others, which also means side constraints freeze action. [B] States lack wills or intentions since policies are collective actions. [C] No act- omission distinction— governments must vote on bills, so inaction is an explicit act taken, and governments are responsible for the public sphere so they must aggregate. Actor-spec comes first since different agents have different ethical standings.

#### 3 - only it can explain degrees of wrongness- it is worse to kill thousands than to lie to a friend- either ethical theories cannot explain comparative badness, or it collapses

#### Ep modesty – framework prioritizes not precludes impact so only its logical – weigh by the degree a team is winning FW \* offense under that fw

### answers

#### Their framing presupposes the value of reason – focus on the material aspects of the world – proves that reason is just experience, justifies util

Yudkowsky 7 – (Eliezer Yudkowsky, AI theorist, rationalist philosopher, “A Priori”, LessWrong, October 8, 2007, Available Online at <https://www.lesswrong.com/posts/qmqLxvtsPzZ2s6mpY/a-priori>, accessed 7-20-18, HKR-AM)

If you are a philosopher whose daily work is to write papers, criticize other people's papers, and respond to others' criticisms of your own papers, then you may look at Occam's Razor and shrug. Here is an end to justifying, arguing and convincing. You decide to call a truce on writing papers; if your fellow philosophers do not demand justification for your un-arguable beliefs, you will not demand justification for theirs. And as the symbol of your treaty, your white flag, you use the phrase "a priori truth". But to a Bayesian, in this era of cognitive science and evolutionary biology and Artificial Intelligence, saying "a priori" doesn't explain why the brain-engine runs. If the brain has an amazing "a priori truth factory" that works to produce accurate beliefs, it makes you wonder why a thirsty hunter-gatherer can't use the "a priori truth factory" to locate drinkable water. It makes you wonder why eyes evolved in the first place, if there are ways to produce accurate beliefs without looking at things. James R. Newman said: "The fact that one apple added to one apple invariably gives two apples helps in the teaching of arithmetic, but has no bearing on the truth of the proposition that 1 + 1 = 2." The Internet Encyclopedia of Philosophy defines "a priori" propositions as those knowable independently of experience. Wikipedia quotes Hume: Relations of ideas are "discoverable by the mere operation of thought, without dependence on what is anywhere existent in the universe." You can see that 1 + 1 = 2 just by thinking about it, without looking at apples. But in this era of neurology, one ought to be aware that thoughts are existent in the universe; they are identical to the operation of brains. Material brains, real in the universe, composed of quarks in a single unified mathematical physics whose laws draw no border between the inside and outside of your skull. When you add 1 + 1 and get 2 by thinking, these thoughts are themselves embodied in flashes of neural patterns. In principle, we could observe, experientially, the exact same material events as they occurred within someone else's brain. It would require some advances in computational neurobiology and brain-computer interfacing, but in principle, it could be done. You could see someone else's engine operating materially, through material chains of cause and effect, to compute by "pure thought" that 1 + 1 = 2. How is observing this pattern in someone else's brain any different, as a way of knowing, from observing your own brain doing the same thing? When "pure thought" tells you that 1 + 1 = 2, "independently of any experience or observation", you are, in effect, observing your own brain as evidence. If this seems counterintuitive, try to see minds/brains as engines - an engine that collides the neural pattern for 1 and the neural pattern for 1 and gets the neural pattern for 2. If this engine works at all, then it should have the same output if it observes (with eyes and retina) a similar brain-engine carrying out a similar collision, and copies into itself the resulting pattern. In other words, for every form of a priori knowledge obtained by "pure thought", you are learning exactly the same thing you would learn if you saw an outside brain-engine carrying out the same pure flashes of neural activation. The engines are equivalent, the bottom-line outputs are equivalent, the belief-entanglements are the same. There is nothing you can know "a priori", which you could not know with equal validity by observing the chemical release of neurotransmitters within some outside brain. What do you think you are, dear reader? This is why you can predict the result of adding 1 apple and 1 apple by imagining it first in your mind, or punch "3 x 4" into a calculator to predict the result of imagining 4 rows with 3 apples per row. You and the apple exist within a boundary-less unified physical process, and one part may echo another. Are the sort of neural flashes that philosophers label "a priori beliefs", arbitrary? Many AI algorithms function better with "regularization" that biases the solution space toward simpler solutions. But the regularized algorithms are themselves more complex; they contain an extra line of code (or 1000 extra lines) compared to unregularized algorithms. The human brain is biased toward simplicity, and we think more efficiently thereby. If you press the Ignore button at this point, you're left with a complex brain that exists for no reason and works for no reason. So don't try to tell me that "a priori" beliefs are arbitrary, because they sure aren't generated by rolling random numbers. (What does the adjective "arbitrary" mean, anyway?) You can't excuse calling a proposition "a priori" by pointing out that other philosophers are having trouble justifying their propositions. If a philosopher fails to explain something, this fact cannot supply electricity to a refrigerator, nor act as a magical factory for accurate beliefs. There's no truce, no white flag, until you understand why the engine works. If you clear your mind of justification, of argument, then it seems obvious why Occam's Razor works in practice: we live in a simple world, a low-entropy universe in which there are short explanations to be found. "But," you cry, "why is the universe itself orderly?" This I do not know, but it is what I see as the next mystery to be explained. This is not the same question as "How do I argue Occam's Razor to a hypothetical debater who has not already accepted it?" Perhaps you cannot argue anything to a hypothetical debater who has not accepted Occam's Razor, just as you cannot argue anything to a rock. A mind needs a certain amount of dynamic structure to be an argument-acceptor. If a mind doesn't implement Modus Ponens, it can accept "A" and "A->B" all day long without ever producing "B". How do you justify Modus Ponens to a mind that hasn't accepted it? How do you argue a rock into becoming a mind? Brains evolved from non-brainy matter by natural selection; they were not justified into existence by arguing with an ideal philosophy student of perfect emptiness. This does not make our judgments meaningless. A brain-engine can work correctly, producing accurate beliefs, even if it was merely built - by human hands or cumulative stochastic selection pressures - rather than argued into existence. But to be satisfied by this answer, one must see rationality in terms of engines, rather than arguments.

### Contention

#### The Im determined thing they didn’t cite their definitions so im not gonna answer until they do

#### 1] Strikes violate individual autonomy by exercising coercion.

Gourevitch 18 [Alex; Brown University; “The Right to Strike: A Radical View,” American Political Science Review; 2018; [https://sci-hub.se/10.1017/s0003055418000321]](https://sci-hub.se/10.1017/s0003055418000321%5d//SJWen) Justin

\*\*Edited for ableist language

Every liberal democracy recognizes that workers have a right to strike. That right is protected in law, sometimes in the constitution itself. Yet strikes pose serious problems for liberal societies. They involve violence and coercion, they often violate some basic liberal liberties, they appear to involve group rights having priority over individual ones, and they can threaten public order itself. Strikes are also one of the most common forms of disruptive collective protest in modern history. Even given the dramatic decline in strike activity since its peak in the 1970s, they can play significant roles in our lives. For instance, just over the past few years in the United States, large illegal strikes by teachers ~~paralyzed~~ froze major school districts in Chicago and Seattle, as well as statewide in West Virginia, Oklahoma, Arizona, and Colorado; a strike by taxi drivers played a major role in debates and court decisions regarding immigration; and strikes by retail and foodservice workers were instrumental in getting new minimum wage and other legislation passed in states like California, New York, and North Carolina. Yet, despite their significance, there is almost no political philosophy written about strikes.1 This despite the enormous literature on neighboring forms of protest like nonviolence, civil disobedience, conscientious refusal, and social movements.

The right to strike raises far more issues than a single essay can handle. In what follows, I address a particularly significant problem regarding the right to strike and its relation to coercive strike tactics. I argue that strikes present a dilemma for liberal societies because for most workers to have a reasonable chance of success they need to use some coercive strike tactics. But these coercive strike tactics both violate the law and infringe upon what are widely held to be basic liberal rights. To resolve this dilemma, we have to know why workers have the right to strike in the first place. I argue that the best way of understanding the right to strike is as a right to resist the oppression that workers face in the standard liberal capitalist economy. This way of understanding the right explains why the use of coercive strike tactics is not morally constrained by the requirement to respect the basic liberties nor the related laws that strikers violate when using certain coercive tactics.

### UV

#### This whole 1ac is loaded with spikes so new 2nr answers bc I cant minesweep this entire doc for every dumb argument

#### Ca all their aff favored standards for the neg as well

#### Don’t err aff based on sidebias; no way to know how much to correct. Neg is worse for timeskew bc of the 5-2 1nc split

#### Yes 2nr theory otherwise infinite 1ar abuse

#### The neg can contest the aff contention; they haven’t isolated why phil education is key. Topic education matters more because we only have the topic for a few months but we have phil forever, and we can do both at the same time

#### Cant evaluate after the 1ar bc they get new theory