### NC: Property Rights

#### Framework

#### Ethics must be derived from the constitutive features of agents – ethics based internally fail because they can’t generate universal obligations and ethics based externally fail because they are nonbinding as agents could opt-out and have no motivation to follow them which means they fail to guide action.

#### Constitutivism solves – it allows for universal obligations among all agents but they are binding and cannot be opted out of.

#### Next, only practical reason is constitutive:

#### [1] Agents can shift between different identities but doing so requires reason - it unifies the subject and is the only enterprise agents cannot escape

#### [2] Regress – to question why one should reason concedes its authority since it is an act of reasoning itself which proves it’s binding and inescapable

#### That justifies universalizability - insofar as there is no a priori distinction between reasoners, a reason for one agent must also be a reason for another; if all agents cannot set and pursue an end, it is not constitutive of agency. Willing a maxim that violates freedom is a contradiction in conception – you cannot violate someone’s freedom without having your own freedom to do so.

#### And, a priori truth has to apply to everyone: [a] absent universal ethics, morality becomes arbitrary and fails to guide action, which means it would have no constitutive use. [b] it’s a tautological contradiction: any non-universal norm justifies someone’s ability to impede on your ends, which also means universalizability acts as a side constraint on your framework as well.

#### The universality of freedom necessitates non-interference.

**Otteson 2009** “Kantian Individualism and Political Libertarianism” The Independent Review, v. 13, n. 3, Winter 2009

In a crucial passage in Metaphysics of Morals, Kant writes that the “Universal Principle of Right” is “‘[e]very action which by itself or by its maxim enables the freedom of each individual’s will to co-exist with the freedom of everyone else in accordance with a universal law is right.’” He concludes, “Thus the universal law of right is as follows: let your external actions be such that the free application of your will can co-exist with the freedom of everyone in accordance with a universal law” (1991, 133, emphasis in original).5 This stipulation becomes for Kant the grounding 5. Other statements of this law of equal freedom appear in the Critique of Pure Reason (Kant [1781] 1965, 312; see also 1991, 191, “Universal History,” 45 and 50, and “Theory and Practice,” 73 and 80). 394 ✦ JAMES R. OTTESON THE INDEPENDENT REVIEW justification for the existence of a state, its raison d’être, and the reason we leave the state of nature is to secure this sphere of maximum freedom compatible with the same freedom of all others. Because this freedom must be complete, in the sense of being as full as possible given the existence of other persons who demand similar freedom, it entails that the state may—indeed, must—secure this condition of freedom, but undertake to do nothing else because any other state activities would compromise the very autonomy the state seeks to defend. Kant’s position thus outlines and implies a political philosophy that is broadly libertarian; that is, it endorses a state constructed with the sole aim of protecting its citizens against invasions of their liberty. For Kant, individuals create a state to protect their moral agency, and in doing so they consent to coercion only insofar as it is required to prevent themselves or others from impinging on their own or others’ agency. In his argument, individuals cannot rationally consent to a state that instructs them in morals, coerces virtuous behavior, commands them to trade or not, directs their pursuit of happiness, or forcibly requires them to provide for their own or others’ pursuits of happiness. And except in cases of punishment for wrongdoing,6 this severe limitation on the scope of the state’s authority must always be respected: “The rights of man must be held sacred, however great a sacrifice the ruling power may have to make. There can be no half measures here; it is no use devising hybrid solutions such as a pragmatically conditioned right halfway between right and utility. For all politics must bend the knee before right, although politics may hope in return to arrive, however slowly, at a stage of lasting brilliance” (Perpetual Peace, 1991, 125). The implication is that a Kantian state protects against invasions of freedom and does nothing else; in the absence of invasions or threats of invasions, it is inactive.

#### Mutual recognition of non-interference implies respect for property rights.

Stephan Kinsella, Friday, May 27, 2011, Argumentation Ethics and Liberty: A Concise Guide

In essence, Hoppe's view is that argumentation, or discourse, is by its nature a conflict-free way of interacting, which requires individual control of scarce resources. In genuine discourse, the parties try to persuade each other by the force of their argument, not by actual force: Argumentation is a conflict-free way of interacting. Not in the sense that there is always agreement on the things said, but in the sense that as long as argumentation is in progress it is always possible to agree at least on the fact that there is disagreement about the validity of what has been said. And this is to say nothing else than that a mutual recognition of each person's exclusive control over his own body must be presupposed as long as there is argumentation (note again, that it is impossible to deny this and claim this denial to be true without implicitly having to admit its truth). ([TSC](http://mises.org/resources/431/A-Theory-of-Socialism-and-Capitalism), p. 158) Thus, self-ownership is presupposed by argumentation. Hoppe then shows that argumentation also presupposes the right to own homesteaded scarce resources as well. The basic idea here is that the body is "the prototype of a scarce good for the use of which property rights, i.e., rights of exclusive ownership, somehow have to be established, in order to avoid clashes" ([TSC](http://mises.org/resources/431/A-Theory-of-Socialism-and-Capitalism), p. 19). As Hoppe explains, “The compatibility of this principle with that of nonaggression can be demonstrated by means of an argumentum a contrario. First, it should be noted that if no one had the right to acquire and control anything except his own body … then we would all cease to exist and the problem of the justification of normative statements … simply would not exist. The existence of this problem is only possible because we are alive, and our existence is due to the fact that we do not, indeed cannot, accept a norm outlawing property in other scarce goods next and in addition to that of one's physical body. Hence, the right to acquire such goods must be assumed to exist. ([TSC](http://mises.org/resources/431/A-Theory-of-Socialism-and-Capitalism), p. 161)

#### Offense

#### Legitimate states cannot interfere with individuals’ right to acquire property – 2 impacts:

#### [1] Double bind – either the state abridges the right to own property and loses legitimacy, or the state doesn’t abridge property rights and maintains legitimacy. Negate in the first case since the resolution presupposes a legitimate state which can prohibit the private appropriation of space resources, and negation of the consequent implies negation of the antecedent. Negate in the second case since the resolution would be false.

#### [2] Questions of ethics must start from the presupposition of self-ownership and its relation to property – that means the NC is a prior question to 1ac ethical considerations.

David Boaz 1997 “Libertarianism: A Primer.” Simon & Schuster. pp 61-62. 1997.

Any theory of rights has to begin somewhere. Most libertarian philosophers would begin the argument earlier than Jefferson did. Humans, unlike animals, come into the world without an instinctive knowledge of what their needs are and how to fulfill them. As Aristotle said, man is a reasoning and deliberating animal; humans use the power of reason to understand their own needs, the world around them, and how to use the world to satisfy their needs. So they need a social system that allows them to use their reason, to act in the world, and to cooperate with others to achieve purposes that no one individual couldaccomplish. Every person is a unique individual. Humans are social animals—we like interacting with others, and we profit from it— but we think and act individually. Each individual owns himself or herself. What other possibilities besides self—ownership are there?  • Someone – a king or a master race – could own others. Plato and Aristotle did argue that there were different kinds of humans, some more competent than others and thus endowed with the right and responsibility to rule, just as adults guide children. Some forms of socialism and collectivism are—explicitly or im- plicirly—-based on the notion that many people are not compe- \_ tent to make decisions about their own lives, so that the more  talented should make decisions for them. But that would mean there were no universal human rights, only rights that some have and others do not, denying the essential humanity of those who are deemed to be owned.  • Everyone owns everyone, a fully-fledged communist system. In such a system, before anyone could take an action, he would need to get permission from everyone else. But how could each other person grant permission without consulting everyone else? You’d have an infinite regress, making any action at all logically impossible. ln practice, since such mutual ownership is impossible, this system would break down into the previous one: some- one, or some group, would own everyone else. That is what happened in the communist states: the party became a dictato- rial ruling elite.  Thus, either communism or aristocratic rule would divide the world into factions or classes. The only possibility that is humane, logical, and suited to the nature of human beings is self-ownership. Obviously, this discussion has only scratched the surface of the question of self-ownership; in any event, I rather like Jefferson’s simple declaration: Natural rights are self-evident.

#### That means you vote neg on a risk of offense – any violation of a higher moral standard is also a violation of the consequent, derivative moral standard so violations of the neg framework always take precedent when deciding the ballot.

### DA- Internet

#### Private satellites like Starlink appropriate space but can provide Internet to millions of unconnected people. The aff bans them from doing that.

Adam Estes writes in 2020 that

[Estes, Adam Clark. “The Pandemic Is Speeding up the Space Internet Race.” *Vox*, Vox, 26 Sept. 2020, www.vox.com/recode/2020/9/26/21457530/elon-musk-spacex-starlink-satellite-broadband-amazon-project-kuiper-viasat.]

In vast swaths of the United States and the world, there are millions of people who don’t have reliable internet access. These unconnected people aren’t just in far-flung places like rural America or New Zealand or sub-Saharan Africa, either. There are plenty of people living in dense city centers with limited access to affordable broadband. The [Covid-19](https://www.vox.com/coronavirus-covid19) pandemic has brought new urgency to the challenge of getting everyone connected, and while companies like Google and Facebook have floated far-out ideas for solving the problem, the internet technology that’s most promising is also one that’s already proven: satellite broadband. In early March, just days before cities across the US shut down due to the pandemic, Elon Musk [shared the latest details](https://arstechnica.com/information-technology/2020/03/musk-says-starlink-isnt-for-big-cities-wont-be-huge-threat-to-telcos/) about his plan to build a satellite broadband service called Starlink. Speaking at a satellite conference in Washington, DC, Musk described how a constellation of Starlink satellites will “blink” when they enter low-Earth orbit. As described, they almost sound like streaks of glitter in the night sky, or magic bands of flying gadgets that can beam internet down to anyone on the planet. Combined with improvements to existing technology like DSL, cable, and fiber — not to mention 4G and 5G cellular networks — futuristic satellite broadband stands to bridge the digital divide in the US and elsewhere. And because the pandemic has prompted explosive demand for better, more widely available internet connectivity, fast progress seems more inevitable than ever. Musk’s new satellites went online in early September, giving beta testers download speeds [that rival those of terrestrial broadband](https://www.theverge.com/2020/9/3/21419841/spacex-starlink-internet-satellite-constellation-download-speeds-space-lasers). SpaceX has now put 700 Starlink satellites into orbit in the past 16 months and [has plans to deliver](https://spacenews.com/spacex-submits-paperwork-for-30000-more-starlink-satellites/) as many as 30,000 more in the next few years. More satellites mean more bandwidth and faster speeds, and eventually, SpaceX says, its low-Earth orbit satellite constellations could deliver high-speed internet to the entire US. [Amazon](https://www.theverge.com/2019/4/4/18295310/amazon-project-kuiper-satellite-internet-low-earth-orbit-facebook-spacex-starlink), [Facebook](https://www.wired.com/story/facebook-confirms-its-working-on-new-internet-satellite/), and several startups have made similar promises in recent years. The concept of satellite-based internet service is actually decades old. However, the innovative low-Earth orbit satellite technology being developed by SpaceX and others could be essential, if not transformative, for everything from telemedicine to remote learning in places that aren’t already connected. [Satellite broadband](https://www.vox.com/recode/2020/9/10/21426810/internet-access-covid-19-chattanooga-municipal-broadband-fcc) could also be very profitable for whichever company figures it out first. One could imagine Amazon using satellite broadband to boost its Amazon Web Services (AWS) business, or Facebook using it to ensure that more people get on its platform. And if Musk gets his way, his Starlink constellations will generate billions of dollars in profits to fund his mission to colonize Mars. This all sounds futuristic, but satellite broadband is already a very real thing. In fact, if you’ve ever connected to wifi on a plane or cruise ship, you’ve probably used it. The basic idea is that ground stations connected to the internet, known as gateways, can send data up to a satellite which then relays that data to antennas somewhere else on the ground — or on a ship or an airplane. The problem with this technological feat is that it’s all very expensive. It can cost hundreds of millions of dollars to launch satellites into space, and that’s not even taking into account what it takes to get over regulatory hurdles. Plenty of companies have tried and failed to crack the business model in the past 20 years. But rather suddenly, the space internet game has changed. “The Covid-19 crisis has significantly accelerated attention to and investment in satellite technology,” Babak Beheshti, dean of the College of Engineering and Computing Sciences at the New York Institute of Technology, told Recode. Beheshti added that the number of launches had gone up tenfold from last year to this year. “Why? Because schools, local governments, and others suddenly needed to have broadband internet access in areas where there was really no infrastructure in place.”

#### And, cheap internet and digital technology enable economic growth in Africa and raises wages.

According to the World Bank in 2021,

[World Bank Group. “Digital Technologies Can Help Bridge the Digital Divide in Africa.” *World Bank*, World Bank Group, 28 Sept. 2021, www.worldbank.org/en/news/feature/2021/09/24/narrowing-the-digital-divide-can-foster-inclusion-and-increase-jobs.]

A growing body of evidence demonstrates that digital technologies can enable economic transformation in Africa and help create more jobs for its people.

Digital technologies do so by helping all people, and especially lower-income and lower-skilled entrepreneurs and employees, work better and learn better, catalyzing adoption and productivity of complementary technologies. World Bank country-level studies, on Nigeria, Senegal, and Tanzania, have analyzed the impact on jobs of mobile internet availability (3G or 4G coverage), including the poor and most vulnerable.

Studies show that both internet availability and use of more sophisticated digital technologies lead to more and better jobs for lower-income, lower-skilled people, and hence reduce poverty. Labor force participation and wage employment increased significantly in areas with internet availability after three years, relative to those with no coverage. For example, digital technologies such as the use of local language videos on tablet computers and use of a decision support tool app on a smartphone can provide personalized advice resulting in better jobs, and an increase in crop yields of lower-income farmers.

#### Furthermore, poor quality Internet and lack of Internet increases hurts women and girls by causing inequality. Starlink will make things better.

Gromova and others find in 2021 that

[“Opening a Global Conversation about the Gender Digital Divide.” *World Bank Blogs*, blogs.worldbank.org/digital-development/opening-global-conversation-about-gender-digital-divide.]

[The COVID-19 pandemic showed how critical digital technologies are in today’s world — they kept businesses, education, government services, healthcare, and economies running despite the health crisis and global economic downturn.](https://twitter.com/intent/tweet?text=The+COVID-19+pandemic+showed+how+critical+digital+technologies+are+in+today%E2%80%99s+world+%E2%80%94+they+kept+businesses%2C+education%2C+government+services%2C+healthcare%2C+and+economies+running+despite+the+health+crisis+and+global+economic+downturn.&url=https://blogs.worldbank.org/digital-development/opening-global-conversation-about-gender-digital-divide/?cid=SHR_BlogSiteTweetable_EN_EXT&via=WBG_DigitalDev)

But it also shed light on another issue — many people and communities have been left out of their country’s digital transformation. Why is this a problem? Because economic development has become more dependent on digital technologies. Those with limited or no access to technology are falling further and further behind.

In many developing countries, women and girls fall into this category. Barriers and constraints in accessing the internet impede their full participation in the social and economic life of their communities and countries. [Today, we are seeing long-standing development gaps between men and women moving online. It is called the gender digital divide.](https://twitter.com/intent/tweet?text=Today%2C+we+are+seeing+long-standing+development+gaps+between+men+and+women+moving+online.+It+is+called+the+gender+digital+divide.%20&url=https://blogs.worldbank.org/digital-development/opening-global-conversation-about-gender-digital-divide/?cid=SHR_BlogSiteTweetable_EN_EXT&via=WBG_DigitalDev)

Digital transformation can’t achieve its potential when half of the world’s population is excluded or limited from the process, making it an important and relevant topic in development. [Closing this divide is imperative for ensuring women and girls have better and more access to healthcare, education, jobs, and civic participation.](https://twitter.com/intent/tweet?text=Closing+this+divide+is+imperative+for+ensuring+women+and+girls+have+better+and+more+access+to+healthcare%2C+education%2C+jobs%2C+and+civic+participation.&url=https://blogs.worldbank.org/digital-development/opening-global-conversation-about-gender-digital-divide/?cid=SHR_BlogSiteTweetable_EN_EXT&via=WBG_DigitalDev)

However, [bridging the gender digital divide is complex — its causes are multifactorial, and the mix of factors changes across a woman’s lifetime.](https://twitter.com/intent/tweet?text=bridging+the+gender+digital+divide+is+complex+%E2%80%94+its+causes+are+multifactorial%2C+and+the+mix+of+factors+changes+across+a+woman%E2%80%99s+lifetime.&url=https://blogs.worldbank.org/digital-development/opening-global-conversation-about-gender-digital-divide/?cid=SHR_BlogSiteTweetable_EN_EXT&via=WBG_DigitalDev) These include the legal and regulatory environment, the availability and accessibility of affordable internet, digital skills development, relevant content, online safety and security, and opportunities for education and employment in the ICT sector.

Cutting across all these factors are social and cultural norms and expectations concerning girls’ and women’s roles and their relationship to technology. For instance, cost concerns may limit the number and sophistication of smartphones used in a household. When the supply of phones or computers is limited, women’s and girls’ access is not prioritized. [Affordability concerns can also impact internet availability for girls and women; lower-cost internet access plans are usually more restrictive in terms of service and are of lower quality.](https://twitter.com/intent/tweet?text=Affordability+concerns+can+also+impact+internet+availability+for+girls+and+women%3B+lower-cost+internet+access+plans+are+usually+more+restrictive+in+terms+of+service+and+are+of+lower+quality.+&url=https://blogs.worldbank.org/digital-development/opening-global-conversation-about-gender-digital-divide/?cid=SHR_BlogSiteTweetable_EN_EXT&via=WBG_DigitalDev)The poor user experience may decrease women’s interest—or appetite — in using the internet or seeing it as a valuable resource.

Security and privacy concerns also creep in, like online harassment and cyberstalking. These threats further discourage women from becoming active internet users. [The ability to use digital technologies productively and safely requires digital literacy, skills, and confidence that may not be provided or encouraged for women and girls.](https://twitter.com/intent/tweet?text=The+ability+to+use+digital+technologies+productively+and+safely+requires+digital+literacy%2C+skills%2C+and+confidence+that+may+not+be+provided+or+encouraged+for+women+and+girls.&url=https://blogs.worldbank.org/digital-development/opening-global-conversation-about-gender-digital-divide/?cid=SHR_BlogSiteTweetable_EN_EXT&via=WBG_DigitalDev) Pursuing STEM education may be actively discouraged, narrowing the pipeline of potential female leaders, role models in technology fields, and gender-based innovation.

[To find a definitive solution for addressing the gender digital divide, we need a comprehensive, systematic approach to define, measure, analyze and understand it.](https://twitter.com/intent/tweet?text=To+find+a+definitive+solution+for+addressing+the+gender+digital+divide%2C+we+need+a+comprehensive%2C+systematic+approach+to+define%2C+measure%2C+analyze+and+understand+it.&url=https://blogs.worldbank.org/digital-development/opening-global-conversation-about-gender-digital-divide/?cid=SHR_BlogSiteTweetable_EN_EXT&via=WBG_DigitalDev) We need a system for systematically collecting data to establish a baseline and measure progress. We also need to educate decision-makers in government, businesses, and academia about the burdens the gender digital divide brings. Finally, we need to design and implement effective measures to address it.

This topic is close to our hearts. We feel that greater awareness and a global conversation is an essential step for tackling these issues. For that reason, we are launching a series of blogs that explore the challenges and opportunities faced in bridging the gender digital divide.

In our upcoming publications, we will try to answer the following questions:

•    Can best practices for digital inclusion be identified across countries?   
•    Can these practices be implemented in other countries?   
•    How does digital inclusion affect outcomes for girls and women?

We look forward to sharing more research and ideas on how to close the global digital divide, and how to help make sure that everybody can take full advantage of the ongoing digital development revolution.