# Lex Round 5

## 1

**Interp: The affirmative must not garner offense external to the resolution**

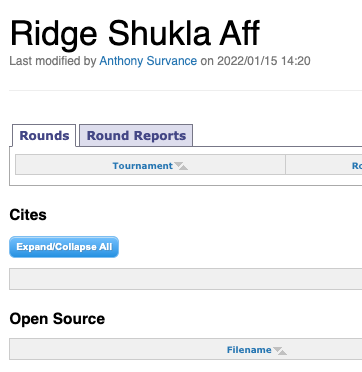
**Violation: “voting affirmative is a means of engaging in cosmic hope” – they have made arguments for why it is good to critique capitalism and create new possibilities – no shiftiness – hold them to the text of the 1ac AND cx – I meets are defensive at best so risk of offense under competing interps**

**The standard is limits–res is our only stasis for prep and is constructed for the equal division of ground–anything else makes debate impossible since they can defend infinite things outside the res and choose the best and truest arguments making debate a monologue. Cross apply fairness is a voter–ow cuz the cap aff presumes it’s evaluated fairly–that’s the 1ac and means no impact turns**

**Drop the debater - severance kills 1NC strat construction—1AR restart favors aff since it’s 7-6 time skew and they get 2 speeches to my one. No rvi - a) they’ll bait theory and prep it out with aff infinite prep—justifies infinite abuse and chilling us from checking abuse in fear of things like 2ar ethos which lets them recontextualize and always seem right on the issue b) forces the NC to go 7 minutes of theory because nothing else matters--outweighs because its the longest speech and the 2nr can never recover since the nc is our only route to generate offense. Competing interps - a) reasonability’s arbitrary & forces judge intervention especially with 2ar recontextualizations to always sound like the more reasonable debater b) norm setting - we find the best possible norms c) reasonability collapses - you use offense/defense paradigm to evaluate brightlines**

## 2

**Interpretation: Debaters must disclose at least one form of contact info on their page of the 2021-2022 NDCA HSLD Wiki.**

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**Violation: They don’t, check this screenshot in the doc, but, you contacted me which means you knew how to use the wiki and this isn’t completely new to you**

**Standards:**

1. **Pre round prep – Contact info is key to ask for the aff or clarify disclosure. I don’t know what the 1nc should be and can’t make one. Key to education because we won’t get clash. Key to fairness because you get an unfair prep advantage. It also means you cannot vote aff because the NC didn’t have enough to properly contest it.**
2. **Accessibility – If debaters require accommodations or need you to read trigger warnings there’s no way for them to request that until it’s too late. Kills accessibility because there’s no way to make the round accessible if they can’t ask you to–outweighs because all arguments presume they’re accessible**
3. **Contacting me doesn’t solve–you may just not initiate the conversation or I’d have to wait until you do**

**Don’t give them any voting issues or impact turns–they’re drop the argument at best to let us learn from our mistakes instead of being forced to defend a violent practice**

**1AR theory/voting issues are bad since you get 2ar ethos to blow up a 20 second arg forcing us to overcover to match the 3 minute 2ar and responses ot my CI will be new causing intervention**

## 3

**Permissibility and presumption negate—aff has a normative obligation to prove the res true, so neg gets anything to deny that.** [**Unjust**](https://www.merriam-webster.com/dictionary/unjust#:~:text=Definition%20of%20unjust,Sentences%20Learn%20More%20About%20unjust) **is “characterized by injustice : unfair” if nothing is just or unjust, appropriation is not characterized by injustice which disproves the aff**

**Ethics must be based on context - philosophy isn’t perfect and as we learn new things, moral truths evolve - infinite different circumstances that ethics must account for but only a finite foreseeable ones means context is all we can look at**

**LaFollete 2K** "Pragmatic Ethics" [Hugh LaFollette](http://www.hughlafollette.com/index.htm) In [Blackwell Guide to Ethical Theory](http://www.hughlafollette.com/papers/b-guide.htm) 2000. Hugh LaFollette is Marie E. and Leslie Cole Professor in Ethics at the University of South Florida St. Petersburg. He is editor-in-chief of The International Encyclopedia of Ethics. Dulles AS

Pragmatic ethics takes a more aggressive approach, insisting that mankind is responsible for determining the best ethical system possible, which will be refined as new discoveries are made. Put simply; truth does not exist in some abstract realm of thought independent of social relationship or actions; instead, the truth is a function of an active … Pragmatism, according to William James, is derived from the Greek word pragma, which means action and serves as the basis of our English words practical and practice. Pragmatism originated in the United States around 1870, and now presents a growing third alternative to both analytic and Continental philosophical traditions worldwide. 1 - Acceptance . Ethics is a branch of philosophy that is responsible for studying the principles that govern the conduct of an individual. Employs criteria, but is not criterial The previous discussions enable us to say more precisely why pragmatists reject a criterial view of morality. Pragmatism's core contention that practice is primary in philosophy rules out the hope of logically prior criteria. Any meaningful criteria evolve from our attempt to live morally – in deciding what is the best action in the circumstances. Criteria are not discovered by pure reason, and they are not fixed. As ends of action, they are always revisable. As we obtain new evidence about ourselves and our world, and as our worlds changes, we find that what was appropriate for the old environment may not be conducive to survival in the new one. A style of teaching that might have been ideal for one kind institution (a progressive liberal arts college) at one time (the 60s) may be wholly ineffective in another institution (a regional state university) at another time (the 80s). But that is exactly what we would expect of an evolutionary ethic. Neither could criteria be complete. The moral world is complex and changeable. No set of criteria could give us univocal answers about how we should behave in all circumstances. If we cannot develop an algorithm for winning at chess, where there are only eighteen first moves, there is no way to develop an algorithm for living, which has a finitely large number of "first moves." Moreover, while the chess environment (the rules) stays constant, our natural and moral environments do not. We must adapt or fail. While there is always one end of chess -- the game ends when one player wins – the ends of life change as we grow, and as our environments change. Finally, we cannot resolve practical moral questions simply by applying criteria. We do not make personal or profession decisions by applying fixed, complete criteria. Why should we assume we should make moral decisions that way? Appropriates insights from other ethical theories Nonetheless, there is a perfectly good sense in which a pragmatic ethic employs what we might call criteria, but their nature and role dramatically differ from that in a criterial morality (Dewey 1985/1932) . Pragmatic criteria are not external rules we apply, but are tools we use in making informed judgements. They embody learning from previous action, they express our tentative efforts to isolate morally relevant features of those actions. These emergent criteria can become integrated into our habits, thereby informing the ways that we react to, think about, and imagine our worlds and our relations to others. This explains why pragmatists think other theories can provide guidance on how to live morally. Standard moral theories err not because they offer silly moral advice, but because they misunderstand that advice. Other moral theories can help us isolate (and habitually focus on) morally relevant features of action. And pragmatists take help wherever they can get it. Utilitarianism does not provide an algorithm for deciding how to act, but it shapes habits to help us "naturally" attend to the ways that our actions impact others. Deontology does not provide a list of general rules to follow, but it sensitizes us to ways our actions might promote or undermine respect for others. Contractarianism does not resolve all moral issues, but it sensitizes us to the need for broad consensus. That is why it is mistaken to suppose that the pragmatist makes specific moral judgements oblivious to rules, principles, virtues, and the collective wisdom of human experience. The pragmatist absorbs these insights into her habits, and thereby shapes how she habitually responds, and how she habitually deliberates when deliberation is required. This also explains why criterial moralities tend to be minimalistic. They specify minimal sets of rules to follow in order to be moral. Pragmatism, on the other hand, like virtue theories, is more concerned to emphasize exemplary behavior – to use morally relevant features of action to determine the best way to behave, not the minimally tolerable way

**Thus, the standard is consistency with the particularity of moral judgements. Its not to say that nothing’s universal, but there’s no way to compare or codify values independent of context. This means even if they win their framework, our framework is a question of when to APPLY their framework in the first place which comes on a higher layer. Means responses to our framework or net benefits to theirs are nuq since particularism is an incorporation of every framework, so if our theory is wrong, EVERY theory is wrong. Prefer additionally:**

1. **Collapse - their theory can’t be applied absent particular contexts, conceding the authority of mine**
2. **Probability - to prove that their framework is a universal good, they have to win a 100% risk that it is a good framework. A 1% risk that another framework may be better is a reason that we need to look at the particularities of their framework and concedes the NC’s authority**
3. **Use epistemic modesty - we can never be 100% certain of any framework so its the most logical to recognise multiple frameworks may be right. Offense under my framework has infinite magnitude since it incorporates infinite frameworks to arrive at a conclusion thus is relevant offense under infinite different ethical theories**

**I’ll contend the lack of a universal obligation to the aff. Negate:**

1. **Conext is too significant--every private entity has different intents and each part of outer space is different with several ways to appropriate it each with different implications e.g. colonization and militarization--independently negates under their framework too because there may always be an unforeseen circumstance in which the aff is worse under their framework**
2. **Marking space as property is key to describing particular parts of space to particular actors rather than homogenizing it all as outer space writ large**

## 4

**Counterplan: The appropriation of outer space by private entities except for Viasat is unjust**

**Viasat boosts Indigenous economies.**

**SBS 1/12** [Indigenous Australians to lead space industry at new Alice Springs earth ground station, <https://www.sbs.com.au/news/indigenous-australians-to-lead-space-industry-at-new-alice-springs-earth-ground-station/b35811cc-1ecb-4a90-9be2-d6c1f4486e3b>, Jan 12 2022, SBS News] [SS]

A multi-million-dollar earth ground station will be built in the Northern Territory's Alice Springs, set to be the first development of its kind on Aboriginal-owned land in Australia. Indigenous Australians will become leading participants in the global satellite and space industry, with the Real-Time Earth (RTE) facility expected to bring new jobs and economic opportunities to remote Australia. Global communications company Viasat Inc. has partnered with Aboriginal not-for-profit science and technology company Centre for Appropriate Technology Ltd (CfAT) to deliver the project, financed by Indigenous Business Australia. It will be used to track the next generation of low earth orbiting satellites for earth observation used for scientific research, environmental monitoring, and commercial applications. CfAT chairperson Peter Renehan said the facility "puts Aboriginal people at the forefront of Australia’s growing space sector". "This state-of-the-art development will provide a positive contribution to the local economy through employment opportunities for local businesses during each phase of construction as well as ongoing jobs for local Aboriginal people once operational," she said. "CfAT exists to provide people in regional and remote Australia with options for maintaining their relationship with country. "We do this by providing technologically innovative solutions to infrastructure challenges with digital connectivity as a core focus of the companies work." A KPMG report Aboriginal and Torres Strait Islander people own or have controlling interests in about 40 per cent of the Australian land mass under various forms of title and legislation. Indigenous Business Australia Chairperson Eddie Fry said the new earth ground station was important for both the Australian space industry and the Indigenous community. "Aboriginal and Torres Strait Islander people own or control significant areas of land in remote areas where there is limited economic potential," he said. "This first of its kind development on Aboriginal land gives the community both economic and social returns." He added Alice Springs was an optimal environment for this type of technology due to a large number of cloud-free days, limited radio interference and access to fibre network on the grounds. Indigenous Australians Minister Ken Wyatt said developments such as this showcased how Aboriginal and Torres Strait Islander people could continue leading roles in our nation’s innovation. "Indigenous Australians hold a powerful economic force through their connections with land, culture and community,” he said. "This exciting project is a prime example of the power of country to help deliver commercial returns through technology, employment and career opportunities."

**Indigenous led economics solve warming.**

**Swiderska ‘21** [Here's why Indigenous economics is the key to saving nature, <https://www.iied.org/heres-why-indigenous-economics-key-saving-nature>, Krystyna Swiderska, April 13 2021] [SS]

Western economics is not only destroying the environment. It is also destroying Indigenous peoples’ holistic development models that ensure balance with nature, and provide alternative paradigms for sustainable development. For many of the world’s 476 million Indigenous peoples, balance and reciprocity (PDF) with nature are fundamental principles that guide all aspects of life. Rather than privileging human economic goals and pursuing nature conservation separately, many Indigenous societies seek to achieve ‘holistic wellbeing’ or ‘Buen Vivir’, which means the wellbeing of both people and nature together. Take the Quechua and Aymara people in Peru, for example, who make up nearly a fifth of Peru’s population. According to their Andean cosmovision, the world is divided into three communities or ‘ayllus’: i) the wild or natural world, ii) the human and domesticated world, and iii) the sacred world. To achieve wellbeing (‘Sumaq Causay’), these three communities must be in balance, which requires reciprocity between them (‘ayni’). These Andean concepts come from the Incas, the largest pre-Columbian empire, and are still very much alive in the Andes. So too are barter markets (PDF), which provide people at different altitudes with access to essential nutrients and help sustain rich Andean biodiversity. Balance with nature, reciprocity and solidarity (the obligation to help those in need) are key principles embedded in many Indigenous cultures across the world, from the Americas, to China, India and Kenya. These Indigenous economies (PDF) promote sufficiency rather than infinite growth, and equity and redistribution of wealth rather than accumulation. Many subsistence economies are also characterised by circular agriculture models, which minimise waste and carbon emissions. The separation of people and nature threatens both In Peru and across the world, the nature- and people-friendly informal economies of Indigenous peoples are steadily being eroded by Western, neo-liberal economic policies that separate people and nature, and view Indigenous cultures and subsistence economies as ‘backward’ and in need of modernisation. Ironically, the same Indigenous economies that have conserved and enhanced biodiversity for millennia are now threatened by environmental policies that often fail to recognise the value of Indigenous knowledge, thus contributing to its erosion. Most of the world’s remaining biodiversity is located on lands owned or managed by Indigenous peoples. A global scientific assessment (PDF) by the Intergovernmental Panel on Biodiversity and Ecosystem Services (IPBES) found that “nature is generally declining less rapidly in Indigenous peoples’ lands than in other lands”. However, the IPBES assessment also found nature managed by Indigenous peoples and local communities (IPLCs) is under increasing pressure, as is the knowledge of how to manage it. Areas managed by IPLCs “are facing growing resource extraction, commodity production, mining and transport and energy infrastructure”. Negative impacts from all these pressures include “continued loss of subsistence and traditional livelihoods” and impacts on “health and wellbeing from pollution and water insecurity”. These impacts “also challenge the transmission of Indigenous and local knowledge” and “the ability of indigenous peoples and local communities to conserve and sustainably manage wild and domesticated biodiversity that are also relevant to broader society”. Mainstream economic activities on Indigenous lands have rarely benefited Indigenous Peoples, who make up 6% of the world’s population but 19% of the extreme poor. In fact, their situation has often deteriorated (PDF), due to loss of land and natural resources, and the weakening of cultural ties and social cohesion. Integration with market economies has led to social tension and conflict, limited opportunities for meaningful employment, low returns for producers and a shift towards consumerist lifestyles. The dominant approach to nature conservation through protected areas also reflects a Western worldview that separates people and nature, often excluding Indigenous people to protect biodiversity. Many state-run protected areas have resulted in negative social impacts, are losing biodiversity and are not effectively or equitably managed, as IPBES found (PDF). Bridging the divide Clearly, alternative development and conservation models that bridge the nature-people divide are urgently needed to achieve the 2030 Sustainable Development Goals. Indigenous Peoples’ holistic worldviews provide alternative development paradigms, which benefit both people and nature. For example, Indigenous Peoples’ ‘mixed economies’, which combine subsistence and market activities, sustain Indigenous values that underpin biodiversity conservation, while contributing to nutrition, health, wellbeing and climate resilience, and generating income. Local markets and short value chains are often prioritised, rather than global export markets. Indigenous Peoples have started to shape new community enterprise models that assert control over their territories and promote Indigenous traditions of sustainability and enterprise for the common good. These Indigenous enterprises have delivered multiple benefits for livelihoods, culture, social capital and biodiversity conservation. For example, in the Potato Park in Peru, a Biocultural Heritage Territory governed by six Quechua communities, collective micro-enterprises (for gastronomy, agro-ecotourism, crafts, herbal teas and so on) are guided by Andean principles and holistic wellbeing goals. Ten per cent of the revenues from each micro-enterprise is invested in a communal fund and redistributed annually to reward biocultural heritage stewards and help those in need. Thanks to their ancestral Indigenous knowledge, linked with science, the Potato Park communities have ensured food security despite severe climate change impacts and the COVID-19 pandemic. During the pandemic, the communities donated a ton of potatoes to hungry people in Cusco, in line with the principle of solidarity. The social ties and mutual care and solidarity that Indigenous communities have displayed in the pandemic, highlights the type of social relations that are core to resilient economies and an inclusive green recovery. The concept of 'biocultural heritage', which is derived from Indigenous Peoples’ holistic worldviews and traditions, recognises the inextricable linkages between nature, culture and development. The way forward A new narrative is needed which recognises the highly progressive and dynamic nature of Indigenous knowledge and economic systems that put nature and equity at the heart of development. Indigenous Peoples have a leading role to play in shaping alternative paradigms to mainstream economic models that are destroying the environment and traditional cultures. Achieving the Sustainable Development Goals (SDGs), and undoing years of racial injustice that lie at the root of poverty and inequality, requires structural reform across economic and environment sectors, from local to global levels, to put Indigenous Peoples at the heart of decision-making. This year provides an opportunity for governments and political leaders to demonstrate real commitment to achieving the SDGs and leaving no one behind. It is not too late to reform the leadership structure for the UN Food Systems Summit in September 2021, so that representatives of poor, hungry, marginalised and Indigenous Peoples play a leading role. Or to reform the proposed post-2020 Global Biodiversity Framework (PDF), to be agreed at the biodiversity convention COP15 in October, so that the knowledge and leadership of Indigenous Peoples and local communities is integrated across the targets. Indigenous Peoples have answers for many of the world’s most intractable challenges: inequality, ecocide, climate change. We cannot address these challenges without their wisdom and leadership.