## 1

#### The starting point of morality is practical reason. 3 warrants:

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

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

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

#### [B] any non-universalizable norm justifies someone’s ability to impede on your ends i.e. if I want to eat ice cream, I must recognize that others may affect my pursuit of that end and demand the value of my end be recognized by others.

#### Thus, counter-methodology: Vote negative to engage in a liberation strategy of universal reason. This entails a starting point where we abstract from individual perspectives to understand the universal, and use this starting point to apply it to empirical institutions and agents. No perms: Uniquely non-sensical in a method debate: a] It assumes a notion of fiat that doesn’t make sense without a plan. The 1AC role of the ballot forefronts the performative and methodological which a permutation steals away b] non-T affs shouldn’t get perms since they can defend literally anything in the world – thus the burden is on them to prove their advocacy is the best solution to the problem they propose.

#### Prefer:

#### Performativity: freedom is the key to the process of justification of arguments through talking freely. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, denying self-ownership in the round automatically implies the truth of the aff framework.

#### Negate:

#### [1] Independently, Kant is incompatible with a your method – it requires unconditional respect for humanity as an end in itself.

Korsgaard 83 bracketed for gendered language (Christine M., “Two Distinctions in Goodness,” The Philosophical Review Vol. 92, No. 2 (Apr., 1983), pp. 169-195, JSTOR)

The argument shows how Kant's idea of justification works. It can be read as a kind of regress upon the conditions, starting from an important assumption. The assumption is that when a rational being makes a choice or undertakes an action, [they] he or she supposes the object to be good, and its pursuit to be justified. At least, if there is a categorical imperative there must be objectively good ends, for then there are necessary actions and so necessary ends (G 45-46/427-428 and Doctrine of Virtue 43-44/384-385). In order for there to be any objectively good ends, however, there must be something that is unconditionally good and so can serve as a sufficient condition of their goodness. Kant considers what this might be: it cannot be an object of inclination, for those have only a conditional worth, "for if the inclinations and the needs founded on them did not exist, their object would be without worth" (G 46/428). It cannot be the inclinations themselves because a rational being would rather be free from them. Nor can it be external things, which serve only as means. So, Kant asserts, the unconditionally valuable thing must be "humanity" or "rational nature," which he defines as "the power set to an end" (G 56/437 and DV 51/392). Kant explains that regarding your existence as a rational being as an end in itself is a "subjective principle of human action." By this I understand him to mean that we must regard ourselves as capable of conferring value upon the objects of our choice, the ends that we set, because we must regard our ends as good. But since "every other rational being thinks of his existence by the same rational ground which holds also for myself' (G 47/429), we must regard others as capable of conferring value by reason of their rational choices and so also as ends in themselves. Treating another as an end in itself thus involves making that person's ends as far as possible your own (G 49/430). The ends that are chosen by any rational being, possessed of the humanity or rational nature that is fully realized in a good will, take on the status of objective goods. They are not intrinsically valuable, but they are objectively valuable in the sense that every rational being has a reason to promote or realize them. For this reason it is our duty to promote the happiness of others-the ends that they choose-and, in general, to make the highest good our end.

#### [2] Only univeralizable reason can effectively explain the perspectives of agents – that’s the best method for combatting oppression.

Farr 02 Arnold Farr (prof of phil @ UKentucky, focusing on German idealism, philosophy of race, postmodernism, psychoanalysis, and liberation philosophy). “Can a Philosophy of Race Afford to Abandon the Kantian Categorical Imperative?” JOURNAL of SOCIAL PHILOSOPHY, Vol. 33 No. 1, Spring 2002, 17–32.

**One** of the most popular **criticism**s **of Kant’s moral philosophy is that it is too formalistic.**13 That is, the universal nature of the categorical imperative leaves it devoid of content. Such a principle is useless since moral decisions are made by concrete individuals in a concrete, historical, and social situation. This type of criticism lies behind Lewis Gordon’s rejection of any attempt to ground an antiracist position on Kantian principles. The rejection of universal principles for the sake of emphasizing the historical embeddedness of the human agent is widespread in recent philosophy and social theory. I will argue here on Kantian grounds that **although a distinction between the universal and the concrete is** a **valid** distinction, **the unity of the two is required for** an understanding of human **agency.** The attack on Kantian formalism began with Hegel’s criticism of the Kantian philosophy.14 The list of contemporary theorists who follow Hegel’s line of criticism is far too long to deal with in the scope of this paper. Although these theorists may approach the problem of Kantian formalism from a variety of angles, the spirit of their criticism is basically the same: The universality of the categorical imperative is an abstraction from one’s empirical conditions. **Kant is** often **accused of making the moral agent an abstract, empty**, noumenal **subject. Nothing could be further from the truth. The Kantian subject is** an embodied, empirical, concrete subject. However, this concrete subject has a dual nature. Kant claims in the Critique of Pure Reason as well as in the Grounding that human beings have an intelligible and empirical character.15 It is impossible to understand and do justice to Kant’s moral theory without taking seriously the relation between these two characters. The very concept of morality is impossible without the tension between the two. By “empirical character” Kant simply means that we have a sensual nature. We are physical creatures with physical drives or desires. **The** very **fact that I cannot simply satisfy my desires without considering the rightness** or wrongness **of my actions suggests that my empirical character must be held in check** by something, or else I behave like a Freudian id. My empiri- cal character must be held in check **by my intelligible character**, which is the legislative activity of practical reason. It is through our intelligible character that **we formulate principles that keep our** empirical **impulses in check.** The categorical imperative is the supreme principle of morality that is constructed by the moral agent in his/her moment of self-transcendence. What I have called self-transcendence may be best explained in the following passage by Onora O’Neill: In restricting our maxims to those that meet the test of the categorical imperative we refuse to base our lives on maxims that necessarily make our own case an exception. The reason why a universilizability criterion is morally signiﬁcant is that it makes our own case no special exception (G, IV, 404). In accepting the Categorical Imperative we accept the moral reality of other selves, and hence the possibility (not, note, the reality) of a moral community. **The Formula of Universal Law enjoins no more than that we act only on maxims that are open to others also.**16 O’Neill’s description of the universalizability criterion includes the notion of self-transcendence that I am working to explicate here to the extent that like self-transcendence, universalizable moral principles require that the individ- ual think beyond his or her own particular desires. The individual is not allowed to exclude others **as** rational **moral agents** who have the right to act as he acts in a given situation. For example, if I decide to use another person merely as a means for my own end I must recognize the other person’s right to do the same to me. I cannot consistently will that I use another as a means only and will that I not be used in the same manner by another. **Hence,** the **universalizability** criterion **is a principle of consistency and** a principle of **inclusion.** That is, in choosing my maxims **I** attempt to **include the perspective of other moral agents.**

#### [3] Independently not defending the topic is non-universalizable b/c if nobody defended the topic than a topic wouldn’t have even been created in the first place which is a contradiction in conception.

#### [4] The aff has a deontological obligation to be topical. Nebel 15:

Jake Nebel,"The Priority of Resolutional Semantics by Jake Nebel," Briefly, <https://www.vbriefly.com/2015/02/20/the-priority-of-resolutional-semantics-by-jake-nebel/>

A second strategy denies that such pragmatic benefits are relevant. This strategy is more deontological. One version of this strategy appeals to the importance of consent or agreement. Suppose that you give your opponents prior notice that you’ll be affirming the September/October 2012 resolution instead of the current one. There is a sense in which your affirmation of that resolution is now predictable: your opponents know, or are in a position to know, what you will be defending. And suppose that the older resolution is conducive to better (i.e., more fair and more educational) debate. Still, it’s unfair of you to expect your opponents to follow suit. Why? Because they didn’t agree to debate that topic. They registered for a tournament whose invitation specified the current resolution, not the Sept/Oct 2012 resolution or a free-for-all. The “social contract” argument for topicality holds that accepting a tournament invitation constitutes implicit consent to debate the specified topic. This claim might be contested, depending on what constitutes implicit consent. What is less contestable is this: given that *some* proposition must be debated in each round and that the tournament has specified a resolution, no one can reasonably reject a principle that requires everyone to debate the announced resolution as worded. This appeals to Scanlon’s contractualism. Someone who wishes to debate only the announced resolution has a strong claim against changing the topic, and no one has a stronger claim against debating the announced resolution (ignoring, for now, some possible exceptions to be discussed in the next subsection). So it is unfair to expect your opponent to debate anything other than the announced resolution. This unfairness is a constraint on the pursuit of education or other goods: it wrongs and is unjustifiable to your opponent.

#### [5] (only if they say state bad) Freedom implies an innate right to determine the course of your actions. In the state of nature, power controls this. Absent of a public authority, rights violations are inevitable. Thus we need an omni-lateral will. Any claim for destruction of the state means you negate.

Varden 10“A Kantian Conception of Free Speech” by Helga Varden Chapter from: “Freedom of Expression in a Diverse World” edited by Deirdre Golash 2010

“The first important distinction between Kant and much contemporary liberal thought issues from Kant’s argument that it is not in principle possible for individuals to realize right in the state of nature. Kant explicitly rejects the common assumption in liberal theories of his time as well as today that virtuous private individuals can interact in ways reconcilable both with one another’s right to freedom and their corresponding innate and acquired private rights. All the details of this argument are beyond the scope of this paper. It suffices to say that ideal **problems of assurance and indeterminacy** regarding the specification, application and enforcement of the principles of private right to actual interactions **lead Kant to conclude that rightful interaction is** in principle **impossible in the state of nature**.5 **Kant argues that** only a public authority can solve these problems in a way reconcilable with everyone’s right to freedom. This is why we find Kant starting his discussion of public right with this claim: however well disposed and right-loving men might be, **it** still **lies a priori** in the rational idea of such a condition (one that is not rightful) **that before a public law**ful condition **is established individual[s]** human beings... **can never be secure against violence from one another, since each has her own right to do what seems right and good to her and not be dependent upon another’s opinion** about this (6: 312).6 There are no rightful obligations **in the state of nature**, since in this condition **might** (‘violence’, or arbitrary judgments and ‘opinion’ about ‘what seems right and good’) **rather than right** (freedom under law) **ultimately governs interactions.** According to Kant, therefore, **only** the establishment of **a public authority can enable interaction in ways reconcilable with each person’s innate right to freedom**. Moreover, only a public authority can ensure interaction consistent with what Kant argues are our innate rights (to bodily integrity and honor) and our acquired rights (to private prop- erty, contract and status relations). The reason is that only the public authority can solve the problems of assurance and indeterminacy without violating anyone’s right to freedom. The public authority can solve these problems **because it** represents the will of all and yet the will of no one in particular. Because the public authority is representative in this way – by being “united a priori ” or by being an “omnilateral” will (6: 263) – it can **regulate[s] on behalf of everyone rather than on behalf of anyone in particular.** For these reasons, civil society is seen as the only means through which our interactions can become subject to universal laws that restrict everyone’s freedom reciprocally rather than as subject to anyone’s arbitrary choices.” (46-47)

## 2

#### Interp: The affirmative may only garner offense from the hypothetical implementation that the appropriation of outer space by private entities is unjust and may not garner offense external to that.

#### Resolved indicates a policy action.

**Parcher 1**. [Jeff. 2/26/01. “Re: Jeff P--Is the resolution a question?” [https://web.archive.org/web/20050122044927/http://www.ndtceda.com/archives/200102/0790.html](https://web.archive.org/web/20050122044927/http:/www.ndtceda.com/archives/200102/0790.html)] Justin

(1) Pardon me if I turn to a source besides Bill. American Heritage Dictionary: Resolve: 1. To make a firm decision about. 2. To decide or express by formal vote. 3. To separate something into constiutent parts See Syns at \*analyze\* (emphasis in orginal) 4. Find a solution to. See Syns at \*Solve\* (emphasis in original) 5. To dispel: resolve a doubt. - n 1. Frimness of purpose; resolution. 2. A determination or decision. (2) The very nature of the word "resolution" makes it a question. American Heritage: A course of action determined or decided on. A formal statemnt of a deciion, as by a legislature. (3) The resolution is obviously a question. Any other conclusion is utterly inconcievable. Why? Context. The debate community empowers a topic committee to write a topic for ALTERNATE side debating. The committee is not a random group of people coming together to "reserve" themselves about some issue. There is context - they are empowered by a community to do something. In their deliberations, the topic community attempts to craft a resolution which can be ANSWERED in either direction. They focus on issues like ground and fairness because they know the resolution will serve as the basis for debate which will be resolved by determining the policy desireablility of that resolution. That's not only what they do, but it's what we REQUIRE them to do. We don't just send the topic committtee somewhere to adopt their own group resolution. It's not the end point of a resolution adopted by a body - it's the prelimanary wording of a resolution sent to others to be answered or decided upon. (4) Further context: the word resolved is used to emphasis the fact that it's policy debate. Resolved comes from the adoption of resolutions by legislative bodies. A resolution is either adopted or it is not. It's a question before a legislative body. Should this statement be adopted or not.

#### The appropriation of outer space is permanent control.

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 i**t.”) (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

#### Violation: [insert]. At best they’re extra topical which is a voter for exploding limits and inflating aff solvency or effects topical which is worse, since any small aff can spill up to the resolution.

#### Vote neg for competitive equity and clash: changing the topic favors the aff because it destroys the only stasis point and makes prep impossible because any ground is self-serving, concessionary, and from distorted literature bases. Their model allows someone to specialize for 4 years giving them an edge over people who switch every 2 months. Filter this through debate’s nature of being a game where both teams want to win, which becomes meaningless without constraints.

#### Impacts:

#### 1] Procedural fairness outweighs—a) intrinsicness—debate is a game and equity is necessary to sustain the activity b) probability—debate can’t alter subjectivity, but it can rectify skews c) metaconstraint—all your arguments concede fairness since you assume they will be evaluated fairly d) application—your model only indicts how fairness has been appliednot that it’s intrinsically bad—their model would justify exclusion.

#### 2] Switch Side Debate—they can read it as a K against affirmatives—forces debaters to consider issues from multiple perspectives. Non-topical affs allow individuals to establish their own metrics for what they want to debate leading to dogmatism.

**3] TVA – defend an affirmative that defends the topic – their whole aff is about how private entities exploration of space is bad\**

**Fairness**

**Education**

**DTD**

**CI**

**No impact turns**