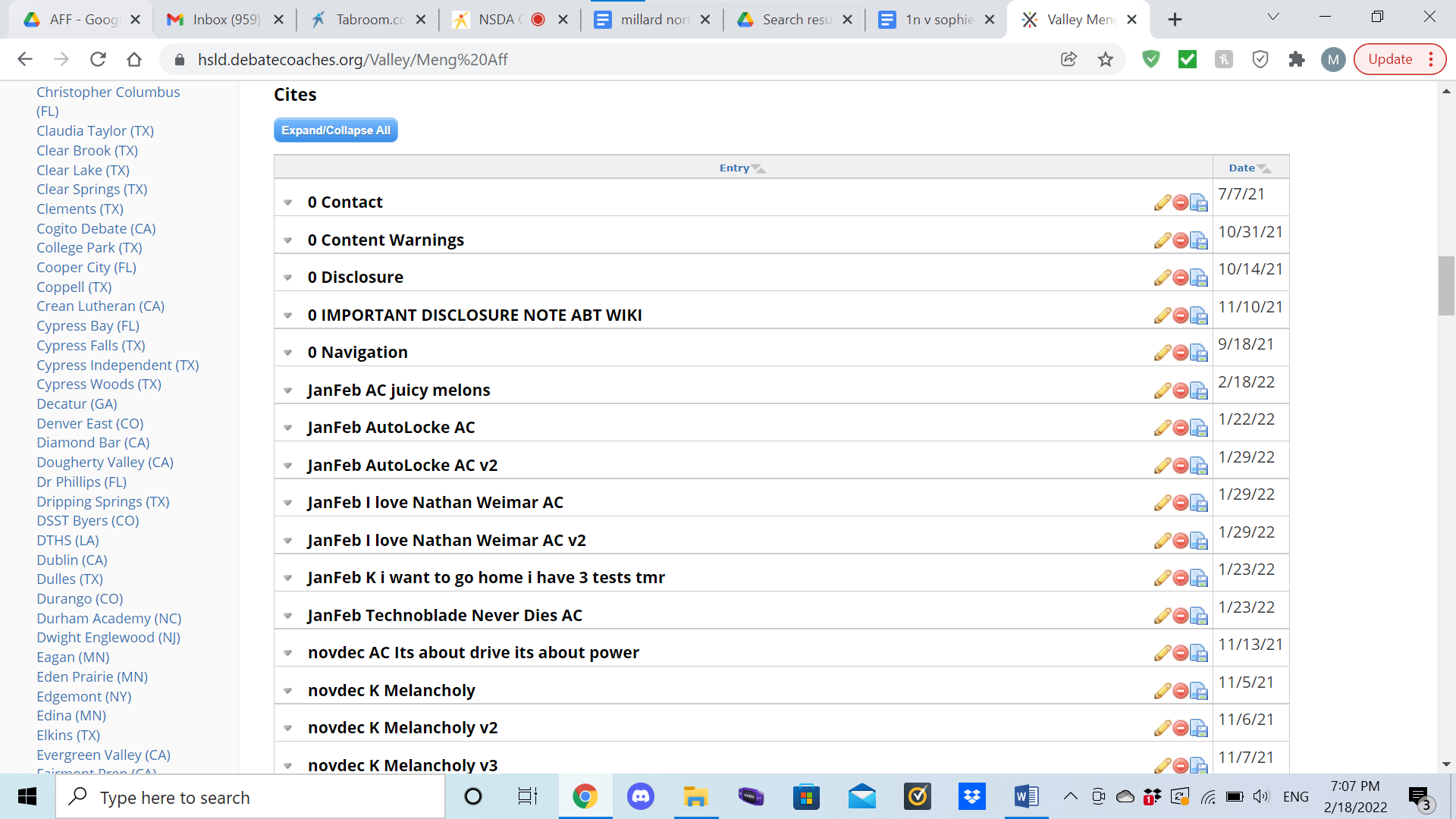
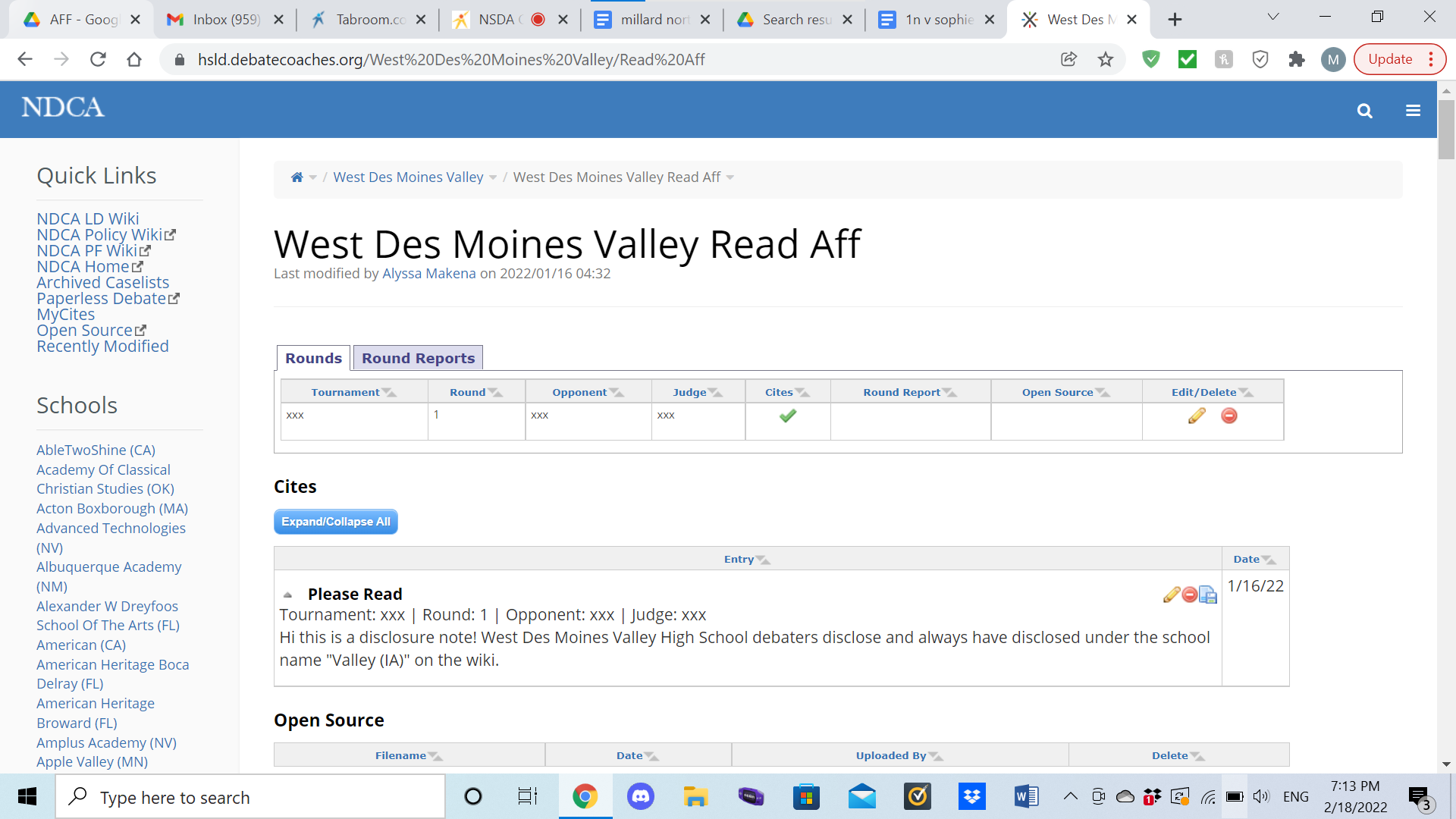
**I meet the interp; they don’t have a wiki**

****

****

**Brackets for clarity or language <3**

**I affirm.**

**First, all people are fundamentally morally equal. No natural distinction justifies giving one arbitrary power over others. This “ideal” definition of universal value precedes identity because:**

**(A) Universal moral worth is the basis of identity concerns. Were it not the case that all are morally equal we’d have no reason to critique structures that subordinate people arbitrarily.**

**All resources derive ultimately from the commons, and all agents have an innate, equal, original claim to a fair share of an undiminished commons. This right holds regardless of arbitrary characteristics of birth, such as location or recency. Roark:**

**“**The notion that **moral agents have an initially equal moral claim** in respect **to natural resources** is highly plausible because **an agent cannot appeal to anything that she has done or a**ny sort of **hereditary right** that she has **to establish a greater initial claim over natural resources** than any other agent can legitimately claim. All agents stand in the same initial moral relationship to natural resources. ***No* agent is morally, or**for that matter **causally, responsible for creating** or establishing in any way whatsoever **land,** fresh **water,** the oceans, **the atmosphere,** crude oil, wild berries **or any other natural resources**. Natural resources are simply established or given by Nature or God. **Appealing to an agent’s industriousness**, labor, or other aspects of her agency **cannot demonstrate** that she possesses **any greater initial claim to** natural **resources** than any other agent **because natural resources are not brought about as a result of labor** or any aspect of agency**.”**

Roark, Eric. Removing the Commons. Lexington Books, August 28, 2013. P. 3.

**Recency of birth is arbitrary so the right to equitable access to the commons persists across generations. Weiss:**

**“**The second fundamental relationship is that between different generations of the human species. All generations are inherently linked to other generations, past and future, in using the common patrimony of earth. To define intergenerational equity, it is useful to view the human community  as a partnership among all generations. In describing a state as a partnership, Edmund Burke observed that ‘as the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living but between those who are living, those who are dead, and those who are to be born.’ The purpose of human society must be to realize and protect the welfare and well-being of every generation. This requires sustaining the life-support systems of the planet, the ecological processes, and the environmental conditions necessary for a healthy and decent human environment. In this partnership, **no generation knows** beforehand **when it will be** the **living** generation, how many members it will have, **or** even **how many generations there will** ultimately **be**. It is useful, then, to  take the perspective of a generation that is placed somewhere along the spectrum of time, but does not know in advance where it will be located. Such a **[Each] generation would want to inherit the earth in at least as good condition as it had been in for any previous generation** and to have as good access to it as previous generations. **This requires each generation to pass the planet on in no worse condition than it received it in and to provide equitable access to its resources** and benefits**. Each generation is thus** both **a trustee for the planet** with obligations to care for it and a beneficiary with rights to use it**.”**

Weiss, Edith. “Our rights and obligations to future generations for the environment.” The American Journal of International Law, vol. 84, No. 1, January 1990, pp. 198-207.

**This means the Lockean Proviso is true. A taking from the commons violates the equity rights of others if it fails to leave “enough and as good” in terms of access.**

All economies are bound by these moral requirements regardless of their degree of advancement. When all common resources have been parceled out or developed, the right of each person born to equitable access to an undiminished commons is not reduced.

**The Standard is consistency with Lockean Libertarianism. van der Vossen explains:**

Plausible versions of libertarian theory must therefore attempt to strike some balance between the maximally restrictive and maximally permissive views. Consider ***Lockean libertarianism***, which **allows unilateral** use and **appropriation but insists on restrictions at** both **the stage of appropriation—in the form of the Lockean proviso** that “enough and as good” be left for others**—and subsequent possessions—because no one can exclude the needy from** one's **property. Lockean libertarianism views natural resources as initially unprotected by any property rule** (no consent is needed for use or appropriation) **but as protected by an ongoing compensation liability rule. Those who use natural resources**, or claim rights over them, **owe compensation to others for any wrongful costs imposed.**

van der Vossen, Bas, "Libertarianism", The Stanford Encyclopedia of Philosophy (Spring 2019 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/spr2019/entries/libertarianism/>.

Prefer additionally –

a. Performativity: individuals have certain natural rights that must be met in order to access the space **Hoppe**:

**“Argumentation does not consist of free-floating propositions but** is a form of action **requiring the employment of scarce means;** and that the means which a person demonstrates as preferring by engaging in propositional exchanges are those of private property. For one thing, **[N]o one could** possibly **propose anything**, and no one could become convinced of any proposition by argumentative means, **if a person’s right to make exclusive use of [their] physical body were not** already **presupposed. [This]** It is this recognition of each other’s mutually exclusive control over one’s own body which explains the distinctive character of propositional exchanges that, while one may disagree about what has been said, it is still possible to agree at least on the fact that there is disagreement. It is also obvious that such a property right to one’s own body **must be** said to be **justified *a priori*, for** anyone who tried to justify **any norm** whatsoever would already have to **presuppose[s]** the exclusive right of control over his body as a valid norm **[it].**  simply in order o say, ‘I propose such and such.’ **Anyone disputing [this]** such a **right would [commit]** become caught up in **a practical contradiction** since arguing so would already imply acceptance of the very norm which he was disputing.**”**

Hoppe, Hans-Hermann. *The Economics and Ethics of Private Property,* p. 334.

Evaluate this but not extinction first or death ow because KNOW were not dead right now, but we don’t know if our argumentation is being polarized, performativity flows aff.

**AND under Lockean Proviso we care about the structure of discourse and action, not its consequences. Therefore, intentions outweigh consequences.**

**1) Action theory: Actions are defined by their intents, so you can’t evaluate the action before the intent. For example if I drink I must raise the glass to my lips and swallow, having infinite constituent parts. The only way to judge the topical action is by looking to intent.**

**2) Consequentialism kinda fails a) induction – the past is not a reliable predictor of the future and we can’t use induction to prove induction because that would be circular b) they cascade – each consequence has another consequence and is infinitely regressive. Any brightline they set would be arbitrary and self-serving and c) aggregation – can’t compare 5 headaches vs 1 migraine. Reponses to calc indites prove them true because I read them thinking you’d drop them**

**GCB- I am the greatest conceivable being so vote for me because I am infinitely good and can solve morality if I’m happy (ie if I win <3). To prove this, I will make my opponent speak in this debate round.**

**Interpretation: the neg must concede the aff fwk provided that its consistency with Lockean Libertarianism. Strat skew – neg is reactive and can up-layer the aff on moral frameworks, procedurals, and discursive arguments – AFC levels the playing field by forcing the neg to commit to the aff on substance, which ensures the AC matters. Procedural fairness is a voter and outweighs: Sequencing- unfair norms exacerbate structural skews; small school teams and minorities would leave debate if it was procedurally unfair. CI and DTD on 1AC theory – otherwise the 1nc can sandbag which wrecks deterrence No RVI on 1ac theory that has a pre-emptive violation--they would have 7 minutes to answer a minute-long shell and the debate would end right there-- the entire 1ac cant be the shell because then they could just choose not to violate it**

NOW AFFIRM,

Private appropriation of outer space fails the Lockean proviso. This is because accessible space-based resources are neither renewable nor replaceable. Thus any taking of an outer space resource denies the access of others to “as much and as good” of that particular resource

**Steiner 12:**

Steiner, Hillel. “Left libertarianism and the ownership of natural resources.” *Bleeding Heart Libertarians,* April 24, 2012.

Gains and losses are most acceptably shifted when they’re primarily the results of circumstance, and least acceptably shifted when they’re principally the products of choices made by those who incur them. And **what counts as circumstance**, I suggest, **is** pretty adequately **captured by** what we would include under the heading of “**nature**.” “Nature” covers a lot: **there are places where it rains all the time and places where it never rains; places with oil deposits and places with serious geological faults**; crowded and less crowded cyberspace locations; and genes that code for Kentucky blue grass, poison ivy, viruses, koala bears, cystic fibro- sis, schizophrenia, Pavarotti-type vocal chords, some elements of human intelligence, and so forth.  **Rights to** natural **resources** - to nature, compendiously construed - **are rights to bits of** all these various, and **variously valued, things.** So if we follow Locke and a number of other thinkers in that tradition, if we hold that **anyone claiming ownership over some bits of nature must leave “enough and as good for others”**, **we’re led** by a series of plausible steps to the conclusion that, in a fully appropriated world, **each person is entitled to an equal portion of the value of these bits of nature.** That is, **all owners of natural resources must pool the value of what they own in a fund - ultimately a global fund - to an equal portion of which everyone everywhere has a moral right.**

**F - is for Friends who do stuff together**

**U - is for Underview**

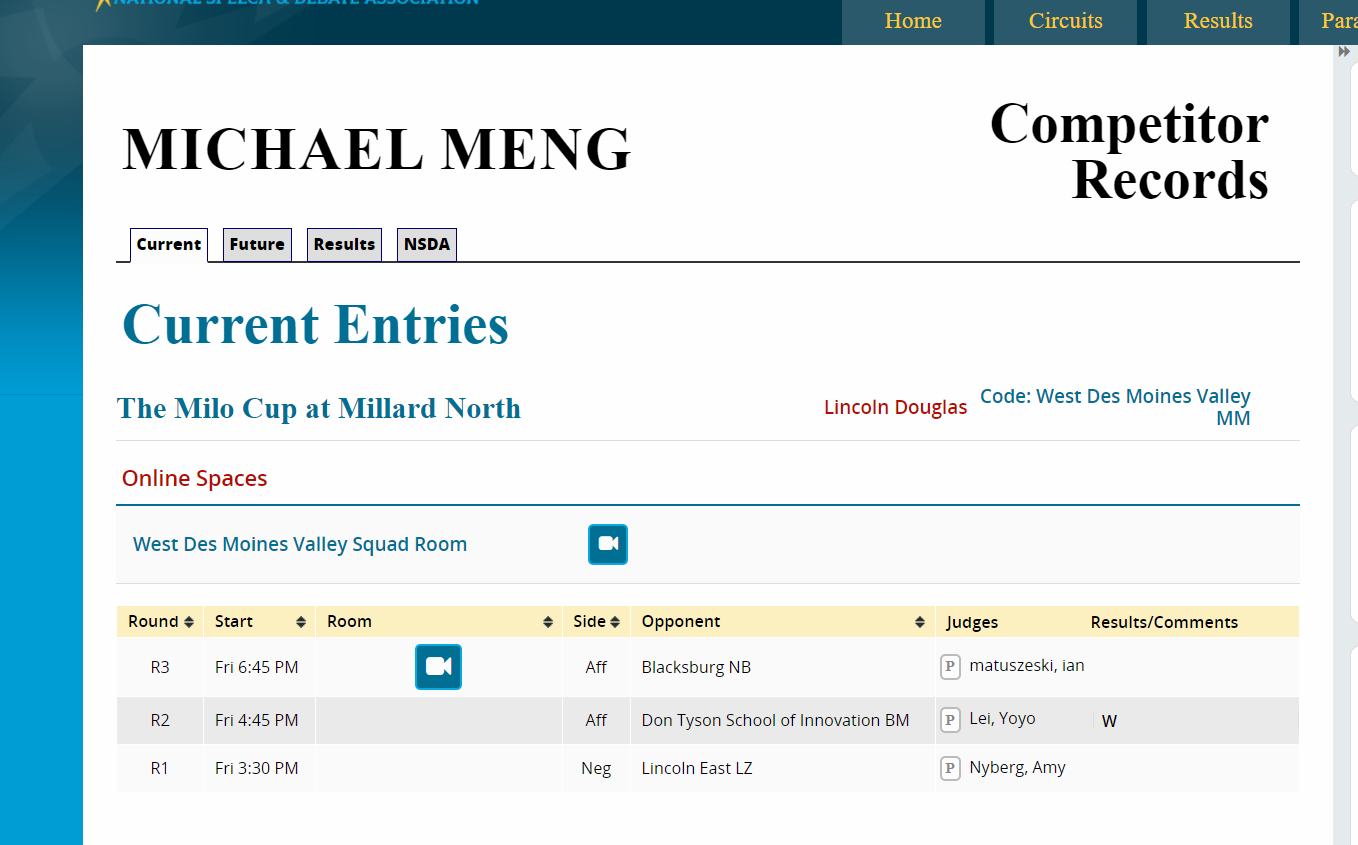
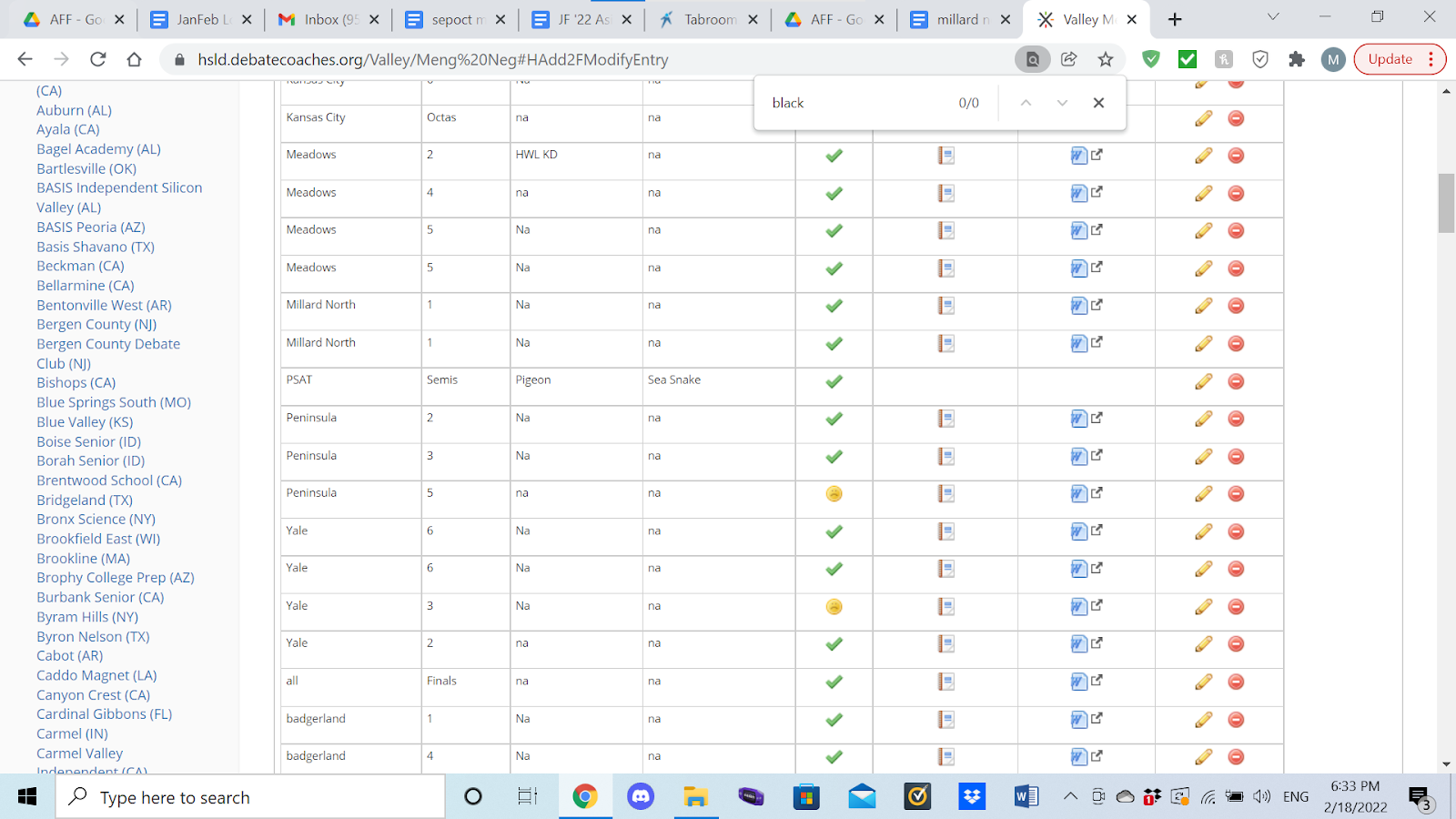
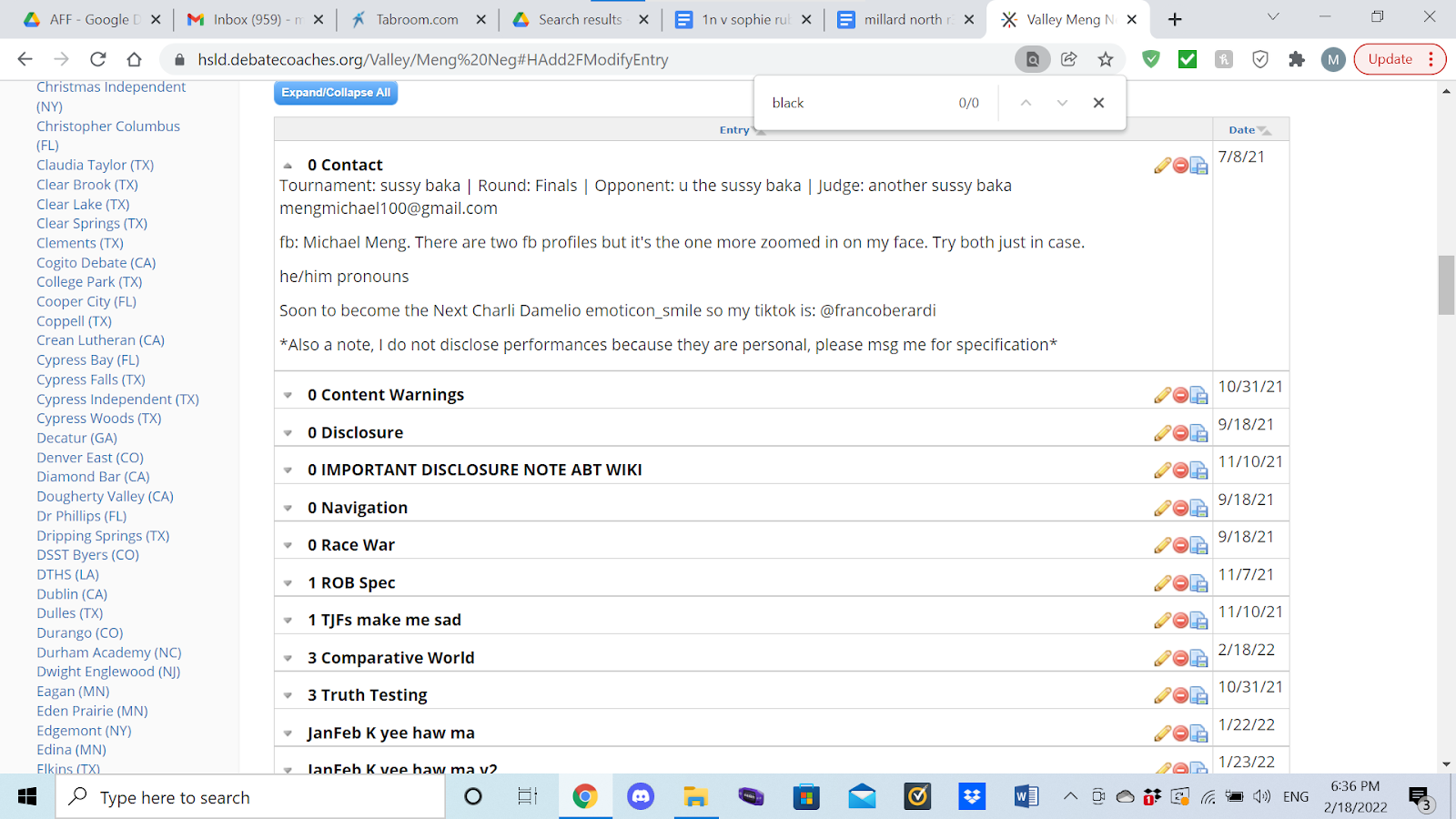
**N - is for aNyone and aNywhere at all down here in the deep blue sea :music:**

*More was extmpted*

Interpretation: Debaters must, on the page with their name and the school they

attend, disclose their contact information

Violation: They didn’t and I meet check the doc



Prefer-

1] Inclusion – Novices would have a way to contact you about your positions and learn from them and debaters would tell you before round about triggering positions that you’ve read before. Independent voter because inclusion is a gateway issue for debate to occur in the first place

2] evidence ethics: if they don't disclose or provide contact info, theres no way for me to confirm whether or not they keep up with their academic integrity. I won’t be able to see the case and cites until the AC, in which case its too late to find them because i need to focus on the round. EE is an independent voter since otherwise people can just use fake sources that literally dont exist.