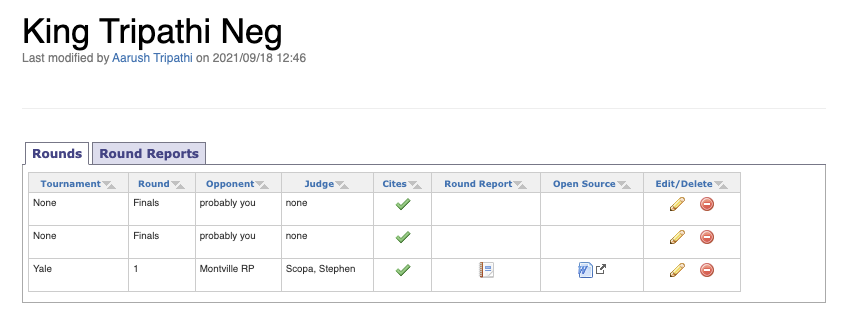
### OV

#### A. Interpretation: Debaters must disclose all previously read positions before the debate on the LD 2021-22 NDCA wiki page under their own name with full citations, tags, and first three/last three words.

#### B. Violation: You didn’t - I have screenshots. You didn’t disclose 2 yale rounds



#### C. Standards:

#### 1. Evidence Quality –

#### 2. Quality engagement

#### D. Voter: Fairness first and it’s a voter

#### 1] Fairness is constitutive process of debate since debate is a game with a winner and loser, speech times, etc. - Constitutive Rules means any DA to our interpretation are inevitable and terminally non-unique 2] Self Defeating- All the 1ar's arguments assume that the judge will evaluate them fairly which concedes it's authority- actively hack against them

#### Education is a voter because it is the only long term benefit we get out of debate and it is the reason why schools fund debate in the first place. Drop the debater to solve for in round abuse, deter future abusive practices, and because substance is skewed as I have been forced to spend time on theory.

#### Use competing interps because it is the only method that allows us to quantify and weigh the abuse and because reasonability requires intervention by asking the judge to determine the threshold for abuse. RVI’s cause a chilling effect that discourages legit theory, you had a burden to be fair and educational in the first place

#### 1AC theory is legit – anything else means infinite incentivized NC abuse – drop the debater – 1AR is too short to make up for the time trade-off, deters future abuse through a loss and set better norms for debate since you are less likely to repeat a practice you can lose for -- CI- reasonability is arbitrary and encourages judge intervention since there’s no clear model of debate, we race to the top where we create the best possible norms for debate through offense - no RVIs – 6 min 2NR means they can brute force me every time

### Framework

#### I value morality. Ethical Internalism is true:

#### 1. Epistemology – A) Equality – Externalism incorrectly assumes certain individuals have stronger epistemic access to moral truths which justifies the exclusion of those individuals from the creation of ethics and B) Inaccessibility – There is no universal character of moral judgements that is epistemically accessible since every argument for its existence presumes the correct normative starting point. Markovits 14, Markovits, Julia. Moral reason. Oxford University Press, 2014.//Scopa Relatedly, internalism about reasons seems less presumptive than externalism. We should not assume that some of us have special epistemic access to what matters, especially in the absence of any criterion for making such a judgment. It’s better to start from the assumption, as internalism does, that everyone’s ends are equally worthy of pursuit – and correct this assumption only by appealing to standards that are as uncontroversial as possible. According to externalism about reasons, what matters normatively – that is, what we have reason to do or pursue or protect or respect or promote – does not depend in any fundamental way on what in fact matters to us – that is, what we do do and pursue and protect and respect and promote. Some of us happen to be motivated by what actually matters, and some of us are “wrongly” motivated. But externalists can offer no explanation for this supposed difference in how well we respond to reasons – no explanation of why some of us have the right motivations and some of us the wrong ones – that doesn’t itself appeal to the views about what matters that they’re trying to justify. (They can explain why some people have the right motivations by saying, e.g., that they’re good people, but that assumes the truth of the normative views that are at issue.22) A comparison to the epistemic case helps bring out what is unsatisfactory in the externalist position. We sometimes attribute greater epistemic powers to some people than to others despite not being able to explain why they’re more likely to be right in their beliefs about a certain topic. Chicken-sexing is a popular example of this among philosophers. We think some people are more likely to form true beliefs about the sex of chickens than others even though we can’t explain why they are better at judging the sex of chickens. But in the case of chicken-sexing, we have independent means of determining the truth, and so we have independent verification that chicken-sexers usually get things right. Externalism seems to tell[s] us that some of us are better reasons- sensors than others, but without providing the independent means of determining which of us are in fact more reliably motivated by genuine normative reasons (or even that some of us are).

#### 2. Linguistics – To decide about the content of my own mind is to deliberate between reasons – only this can prevent the contents of my own mind from being external to me since I may not be able to control the external definitions of my thoughts but I can control the deliberation between them which solves epistemic skep about my ability to have true beliefs.

#### 3. Motivation – A) Externalist notions of ethics collapse to internal since the only reason agents follow external demands is those demands are consistent with their internal account of the good. Motivation is a necessary feature for ethics since normativity only matters insofar as agents follow through on the ethic that’s generated from it B) Empirics – there is no factual account of the good since each agents’ motivations are unique and there has been no conversion of differing beliefs into a unified ethic.

#### 4. Open Question – A) There is a gap between my ability to claim the truth of a moral belief and my ability to justify its truth. I can always be asked why I ought to follow an externalist principle, but there is no verifiable evidence to justify my claim in a satisfactory manner B) Goodness cannot be a property of an object because it would make moral claims tautological. **Pidgen 07,** Pigden, Charles. “Russell’s Moral Philosophy.” SEP. 2007. //Scopa For any naturalistic or metaphysical ‘X’, if ‘good’ meant ‘X’, then (i) ‘X things are good’ would be a barren tautology, equivalent to (ii) ‘X things are X’ or (iii) ‘Good things are good’. (1.2) For any naturalistic or metaphysical ‘X’, if (i) ‘X things are good’ were a barren tautology, it would not provide a reason for action (i.e. a reason to promote X-ness). (1.3) So for any naturalistic or metaphysical ‘X’, either (i) ‘X things are good’ does not provide a reason for action (i.e. a reason to promote X-ness), or ‘good’ does not mean ‘X’.

#### 5. Moral truths are contextual rather than universal – A) Contradictions – it would be illogical to say that x is always true because there are situations in which we internally judge x to be false, for example to assert “murder is wrong” as an external force would be to say every instance like “self-defense is just” would be a contradiction. Contextual internalism solves because they are merely expressions of disagreements B) Experience – Even the most objective description of another individuals’ experience cannot bridge the epistemic gap between my experience and theirs (for example, I cannot know what cilantro tastes like to a lemur), which means a universal understanding of experience is

#### Thus, agents justify their actions based on individual moral preferences and deal with ethical dilemmas by prioritizing certain beliefs. It’s a constitutive feature of humanity to rationally maximize value under a particular index of the good. Gauthier 98, David Gauthier, Canadian-American philosopher best known for his neo-Hobbesian social contract theory of morality, Why Contractarianism?, 1998, ///AHS PB //Recut by Scopa Fortunately, I do not have to defend normative foundationalism. One problem with accepting moral justification as part of our ongoing practice is that, as I have suggested, we no longer accept the world view on which it depends. But perhaps a more immediately pressing problem is that we have, ready to hand, an alternative mode for justifying our choices and actions. In its more austere and, in my view, more defensible form, this is to show that choices and actions maximize the agent ’s expected utility, where utility is a measure of considered preference. In its less austere version, this is to show that choices and actions satisfy, not a subjectively defined requirement such as utility, but meet the agent ’ s objective interests. Since I do not believe that we have objective interests, I shall ignore this latter. But it will not matter. For the idea is clear; we have a mode of justification that does not require the introduction of moral considerations. 11 Let me call this alternative nonmoral mode of justification, neutrally, deliberative justification. Now moral and deliberative justification are directed at the same objects – our choices and actions. What if they conflict? And what do we say to the person who offers a deliberative justification of his choices and actions and refuses to offer any other? We can say, of course, that his behavior lacks moral justification, but this seems to lack any hold, unless he chooses to enter the moral framework. And such entry, he may insist, lacks any deliberative justification, at least for him. If morality perishes, the justificatory enterprise, in relation to choice and action, does not perish with it. Rather, one mode of justification perishes, a mode that, it may seem, now hangs unsupported. But not only unsupported, for it is difficult to deny that deliberative justification is more clearly basic, that it cannot be avoided insofar as we are rational agents, so that if moral justification conflicts with it, morality seems not only unsupported but opposed by what is rationally more fundamental. Deliberative justification relates to our deep sense of self. What distinguishes human beings from other animals, and provides the basis for rationality, is the capacity for semantic representation. You can, as your dog on the whole cannot, represent a state of affairs to yourself, and consider in particular whether or not it is the case, and whether or not you would want it to be the case. You can represent to yourself the contents of your beliefs, and your desires or preferences. But in representing them, you bring them into relation with one another. You represent to yourself that the Blue Jays will win the World Series, and that a National League team will win the World Series, and that the Blue Jays are not a National League team. And in recognizing a conflict among those beliefs, you find  rationality thrust upon you. Note that the first two beliefs could be replaced by preferences, with the same effect. Since in representing our preferences we become aware of conflict among them, the step from representation to choice becomes complicated. We must, somehow, bring our conflicting desires and preferences into some sort of coherence. And there is only one plausible candidate for a principle of coherence – a maximizing principle. We order our preferences, in relation to decision and action, so that we may choose in a way that maximizes our expectation of preference fulfillment. And in so doing, we show ourselves to be rational agents, engaged in deliberation and deliberative justification. There is simply nothing else for practical rationality to be. The foundational crisis of morality thus cannot be avoided by pointing to the existence of a practice of justification within the moral framework, and denying that any extramoral foundation is relevant. For an extramoral mode of justification is already present, existing not side by side with moral justification, but in a manner tied to the way in which we unify our beliefs and preferences and so acquire our deep sense of self. We need not suppose that this deliberative justification is itself to be understood foundationally. All that we need suppose is that moral justification does not plausibly survive conflict with it.

#### Thus, the standard is consistency with Contractarianism. And, the framework outweighs on actor specificity: States are not physical actors, but derive authority from contracts that allow them to constrain action.

#### Prefer additionally –

#### 1. Flexibility – Contracts are key to a) Encompassing all other ethical calculus into our decision since we process the consistency of those frameworks with our self interest and b) Value pluralism – recognizing a singular ethic fails to account for the complexity of moral problems and genuine moral disagreement. My framework solves since we can recognize multiple legitimate values while allowing individuals to exclude ones that are bad.

#### 2. Bindingness – A) Arising of Ethics – Every interaction with another agent is mediated by consent to participate in that interaction since otherwise agents could simply leave

### Contention

#### I contend that a just government ought to recognize an unconditional right of workers to strike

**1. Contractarianism requires parties to be on equal footing when entering agreements, as otherwise the agreement is corrupted by the unequal influence of those in power.]. Gauthier 3,** David Gauthier, Canadian-American philosopher best known for his neo-Hobbesian social contract theory of morality, Why Contractarianism?, 1998, ///AHS PB //Recut by Scopa **What a rational person would agree to in existing circumstances depends in large part on her negotiating position** vis-à-vis her fellows. **But her negotiating position is significantly affected by the existing social institutions**, and so by the currently accepted moral practices embodied in those institutions. **Thus**, although **agreement** may well yield practices differing from those embodied in existing social institutions, yet it **will be influenced by those practices, which are not themselves the product of rational agreement**. And this must call the rationality of the agreed practices into question. **The arbitrariness of existing practices must infect any agreement whose terms are significantly affected by them**. Although rational agreement is in itself a source of stability, yet this stability is undermined by the arbitrariness of the circumstances in which it takes place. **To escape this arbitrariness, rational persons will revert from actual to hypothetical agreement, considering what practices they would have agreed to from an initial position not structured by existing institutions and the practices they embody. The content of a hypothetical agreement is determined by an appeal to the equal rationality of persons.** Rational persons will voluntarily accept an agreement only insofar as they perceive it to be equally advantageous to each. To be sure, each would be happy to accept an agreement more advantageous to herself than to her fellows, but **since no one will accept an agreement perceived to be less advantageous, agents** whose rationality is a matter of common knowledge **will** recognize the futility of aiming at or holding out for more, and minimize their bargaining costs by **coordinating at the point of equal advantage**. Now the extent of advantage is determined in a twofold way. First, there is advantage internal to an agreement. In this respect, **the expectation of equal advantage is assured by procedural fairness**. The step from existing moral practices to those resulting from actual agreement takes rational persons to a procedurally fair situation, **in which each perceives the agreed practices to be ones that it is equally rational for all to accept,** given the circumstances in which agreement is reached. But those circumstances themselves may be called into question insofar as they are perceived to be arbitrary – the result, in part, of compliance with constraining practices that do not themselves ensure the expectation of equal advantage, and so do not reflect the equal rationality of the complying parties. To neutralize this arbitrary element, **moral practices to be fully acceptable must be conceived as constituting a possible outcome of a hypothetical agreement under circumstances that are unaffected by social institutions that themselves lack full acceptability**. Equal rationality demands consideration of external circumstances as well as internal procedures.

#### That affirms – 1) Because employees are dependent upon their employer, employees are subject to a severe power imbalance that constitutes coercion.

Budd and Scoville 05, John W. Budd and James G. Scoville "The Ethics of Human Resources and Industrial Relations.", p.70, LABOR AND EMPLOYMENT RELATIONS ASSOCIATION SERIES, Cornell University Press, October 15, 2005 [http://jbudd.csom.umn.edu/RESEARCH/hrirethics.htm] AHS//NPR Accessed 10/23/21

**The overwhelming number of people need to work to survive**, at least for a large portion of their live. There is a sense in which people are forced to work. **When an assailant says, “Your wallet or your life,**” you technically have a choice. However, for many **this situation is the paradigm of coercion.** How close is the analogy between the assailant and **the requirements of the employer**? Admittedly, in good times the balance of power shifts somewhat, but in hard times the balance of power is with the employer. Most people have to take the terms of employment a they get them (Manning 2003). Someone wanting employment does not negotiate about whether or not to be tested for drugs, for example. If drug testing is the company policy, you either submit to the test or forfeit the job. **If you want a job, you agree to employment** at **will and to layoffs** if management believes that they are necessary. **Survival for yourself and any dependents requires it.** As with the assailant, you technically have a choice, but **most employees argue they have little choice about multiple important terms of employment.** A Kantian, in common with the pluralist school of industrial relations, maintains that **the imbalance between employer and employee ought to be addressed.** Otherwise, industrial relations rests on an unethical foundation.