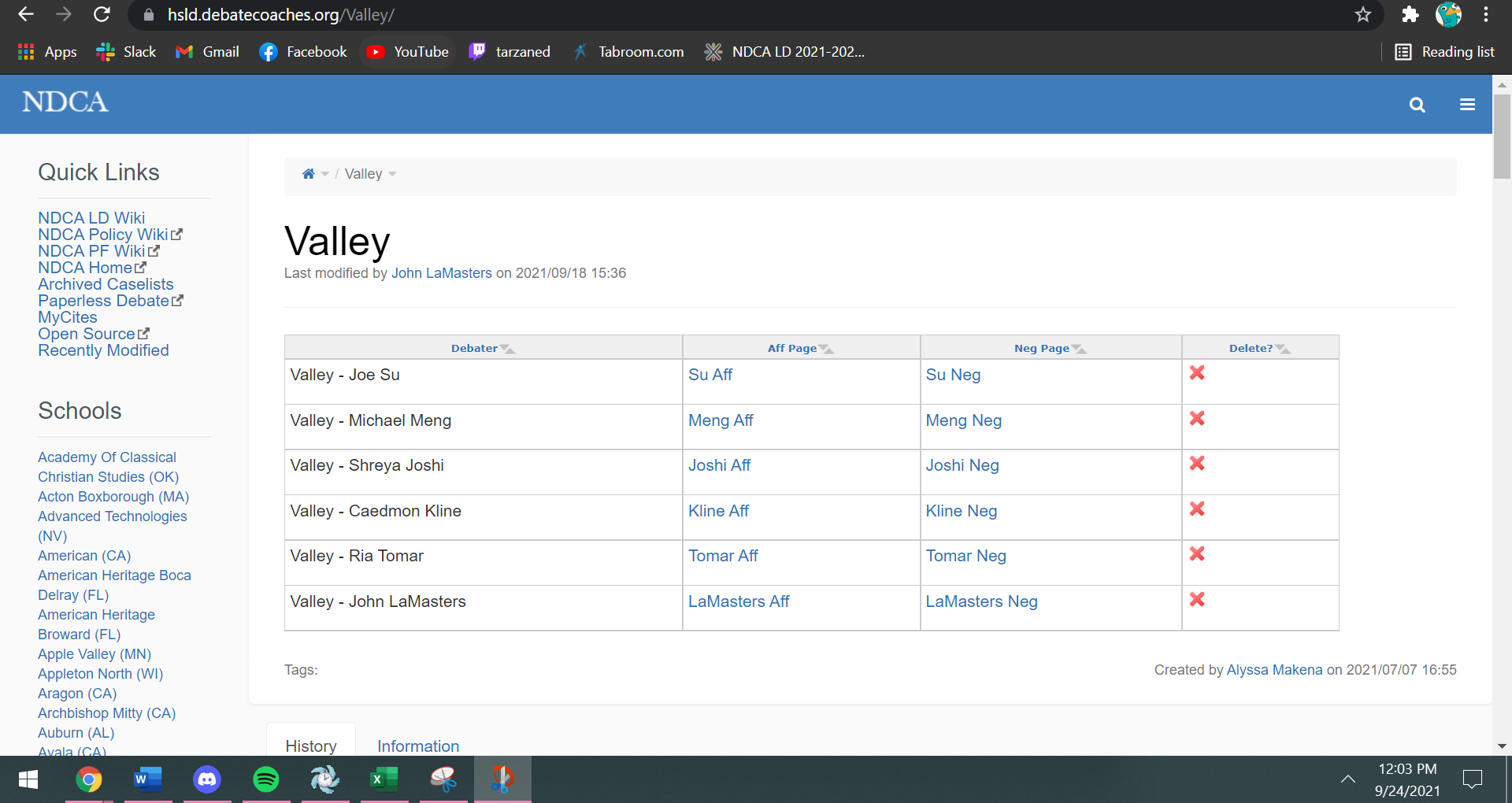
## Shell

**A. Interpretation: Debaters must disclose all previously read positions on their LD NDCA wiki page under their own name with full citations, tags, and first three/last three words at least 30 minutes before the round**

**B. Violation: **

**C. Standards:**

**1. Academic Integrity – Disclosure deters mis-cutting evidence, power-tagging cards, and the abuse of brackets since it allows other debaters and your opponents the ability to recut your evidence and call you out if you are dishonest. Independent voter since a) it affects us outside of debate – now is the time we develop research habits and attitudes and if we can’t respect honest practices then you will suffer in the real-world and b) it destroys the constitutive purpose of debate as an educational activity if you can just make up or lie about evidence. Also means that you should disregard all of their evidence they read because their lack of disclosure means that I could not have checked before round to see if it was miscut, and it would infinitely skew my strategy to have to read through all of your cards in prep time.**

**2. Reciprocity – a lot of debaters already follow fair disclosure practices which means that those who don’t disclose get access to cites and cards for cases and blocks, which improves their ground and means that they can predict what others are running, but we can’t predict them. Outweighs their counter-interp because their arguments are only self-serving and don’t resolve communal freeriding. They disclosed in the past which proves that they are able to. Not doing so after previously disclosing supercharges the abuse because debaters will think that they just haven’t debated the topic because we “know” that they follows good disclosure practices.**

**3. Small Schools – non-disclosure helps big schools—-they have more coaches, debaters, and larger networks to scout and generate prep—disclosure checks back so everyone’s on the same playing field, and lets smaller schools get access to more prep—that’s an independent voter since it’s a structural inequality in debate that precedes our ability to even argue on a similar playing field within the round.**

## Shell

**Interp – The affirmative debater must allow the negative a path to winning the debate.**

**Violation – you read trivialism + all paradoxes affirm**

**The standard is infinite abuse – you auto affirm because of trivialism + we cant negate by reading other paradoxes**

**Impacts –**

**A) Destroys clash since I literally am not allowed to make arguments, which controls the IL to education since the any form of education we can get happens through discussion.**

**B) Prevents norm creation – the aff can claim literally any norm is good and the 1N cannot respond, which justifies infinitely unfair theory norms that set the model for all future debates. Use a norm setting model and theory and frame it as an independent voter – 1. It solves long term abuse whereas IRA only matters one round at a time 2. It’s best for the activity since it encourages deep reflection and debate about what the best world of debate looks like and strives toward it.**

**Fairness is a voter since debate is a competitive activity that intrinsically requires equal footing when participating, to minimize one’s ability to participate in discussion disrespects the other member of the activity. It o/w – A) Evaluation – even if their arguments seem true, that’s only because they already had an advantage – fairness is a meta constraint on your ability to determine who best meets their ROB B) Inescapable – every argument you make concedes the authority of fairness: i.e. that the judge will evaluate your arguments. Absent some judge-debater reciprocal relationship, they could just hack against or for you.**

**Drop the debater – 1. Deterrence – Prevents reading the abusive practice in the future since it’s not worth risking the loss which is k2 norm setting indefensible practices die out 2. TS – Otherwise you’ll read a bunch of abusive practices for the time trade off U say ts –**

**Use spirit of the interp since text encourages spamming blippy i-meets that avoid discussion of the actual abuse story.**

**1NC Theory o/w – 1. Lexicality – If the neg was abusive it was reactionary to aff abuse which means it’s justified 2. Norm setting – 1ar theory can never set norms since I only get 1 speech so we can’t fully develop the debate 3. Infinite abuse – Otherwise it would justify the aff baiting theory and uplayering and allows them to get away with infinite abuse just by being the better theory debater 4. Reject 2ar weighing since they get the last word and will win every theory debate if they can dump a bunch of new reasons their args come first for 3 minutes even if they are winning 10 seconds of offense.**

## ROB

**The role of the ballot is to compare the desirability of the world of the affirmative and the world of the negative via fair arguments.**

**1. Topic education – Infinite number of NIBs and permissibility arguments under truth testing allows debaters to recycle arguments which moots topic education.**

**2. Reciprocity – Truth testing imposes unfair burdens on debaters since it requires debaters to prove statements definitively true or false, there are an infinite number of ways to prove something false and only one way to prove it true.**

**3. Inclusion – Truth testing is designed to exclude individuals who don’t have the physical ability or skill to catch and line by line all these blippy arguments which a) shuts out novices and kills participation in debate and b) excludes those with disabilities that affect their ability to engage in these arguments. That’s a voter since inclusion is a pre-req to debating in the first place.**

**4. Resolved[[1]](#footnote-1) is defined as** “to express an opinion or **determination by resolution** or vote; as ‘it was **resolved by the legislature**;” It is of **similar** force to the word “enact,” which is defined by Bouvier as meaning **“to establish by law”.**

#### 5. no 1ar rob

## Case

### Hijack

**Non alienation is a hijack**

**1. Engagement – Every exercise you engage in is an instance of using your volition to establish some relation to the world and only non-alienation can establish that relationship as normatively legitimate.**

**2. Action theory – Only viewing an agent as an active body capable of generating intentions can hold agents culpable and decipher the difference between actions and wishes. That’s a necessary feature of ethics since we must be able to warrant a coherent conception of what motivates our actions in order to provide a method to actually implement ethical principles.**

**That negates:**

**I contend that the member nations of the World Trade Organization ought not reduce intellectual property protections for medicines.**

**[1] Intellectual property is a self-expression of the subject. When it’s used in a way that doesn’t reflect the framer’s intent, it is alienating.**

Justin **Hughes 98**, "The Philosophy of Intellectual Property," 77 Georgetown L.J. 287, 330-350 (1988) [https://cyber.harvard.edu/IPCoop/88hugh2.html] AHS//MAK recut emi Accessed 8/10/21

"On the Hegelian perspective, payments from intellectual property users to the property creator are acts of recognition." 3. Intellectual Property Under Hegel. For Hegel, intellectual property need not be justified by analogy to physical property. In fact, the analogy to physical property may distort the status Hegel ascribes to personality and mental traits in relation to the will. Hegel writes: Mental aptitudes, erudition, artistic skill, even things ecclesiastical (like sermons, masses, prayers, consecration of votive objects), inventions, and so forth, become subjects of a contract, brought on to a parity, through being bought and sold, with things recognized as things. It may be asked whether the artist, scholar, &c., is from the legal point of view in possession of his art, erudition, ability to preach a sermon, sing a mass, &c., that is, whether such attainments are "things." We may hesitate to call such abilities, attainments, aptitudes, &c., "things," for while possession of these may be the subject of business dealings and contracts, as if they were things, there is also something inward and mental about it, and for this reason the Understanding may be in perplexity about how to describe such possession in legal terms. . . . n205**.** Intellectual property provides a way out of this problem, by "materializing" these personal traits.Hegel goes on to say that "[a]ttainments, eruditions, talents, and so forth, are, of course, owned by free mind and are something internal and not external to it, but even so, by expressing them it may embody [\*338] them in something external and alienate them." n206.Hegel takes the position that one cannot alienate or surrender any universal element of one's self. Hence slavery is not permissible because by "alienating the whole of my time, as crystallized in my work, I would be making into another's property the substance of my being, my universal activity and actuality, my personality." n207 Similarly, there is no right to sacrifice one's life because that is the surrender of the "comprehensive sum of external activity." n208 This doctrine supplies at least a framework to answer the question of intellectual property that most concerns Hegel. It is a question we ignore today, but one that is not easy to answer: what justifies the author in alienating copies of his work while retaining the exclusive right to reproduce further copies of that work. A sculptor or painter physically embodies his will in the medium and produces one piece of art.When another artist copies this piece Hegel thinks that the hand-made copy "is essentially a product of the copyist's own mental and technical ability" and does not infringe upon the original artist's property. n209 The **problem arises when a creator of intellectual property does not embody** his **will in an object** in **the** same **way the artist does**. The writer physically manifests his will only "in a series of abstract symbols" which can be rendered into "things" by mechanical processes not requiring any talent. n210 The dilemma is exacerbated by the fact that "the purpose of a product of mind is that people other than its author should understand it and make it the possession of their ideas, memory, thinking, &c." n211 This concern for the common of ideas is familiar. In resolving this dilemma, Hegel says that the alienation of a single copy of a work need not entail the right to produce facsimiles because such reproduction is one of the "universal ways and means of expression . . . which belong to [the author]." n212 Just as he does not sell himself into slavery, the author keeps the universal aspect of expression as his own. The copy sold is for the buyer's own consumption; its only purpose is to allow the buyer to incorporate these ideas into his "self." Hegel also identifies the instrumentalist-labor justification as a consideration against granting full rights of reproduction to buyers of individual copies [\*339] of a work. Hegel admits that protecting intellectual property is "[t]he purely negative, though the primary, means of advancing the sciences and arts." n213 Beyond this, Hegel says little. He declares that intellectual property is a "capital asset" and explicitly links this label to a later section in which he defines a "capital asset." n214 There is considerable literature on how Hegel did not develop the idea of "capital" to its logical conclusions, n215 but here "capital asset" can be understood as property which has a greater tendency to permanence and a greater ability than other property to give its own economic security

1. Words and Phrases 1964 Permanent Edition [↑](#footnote-ref-1)