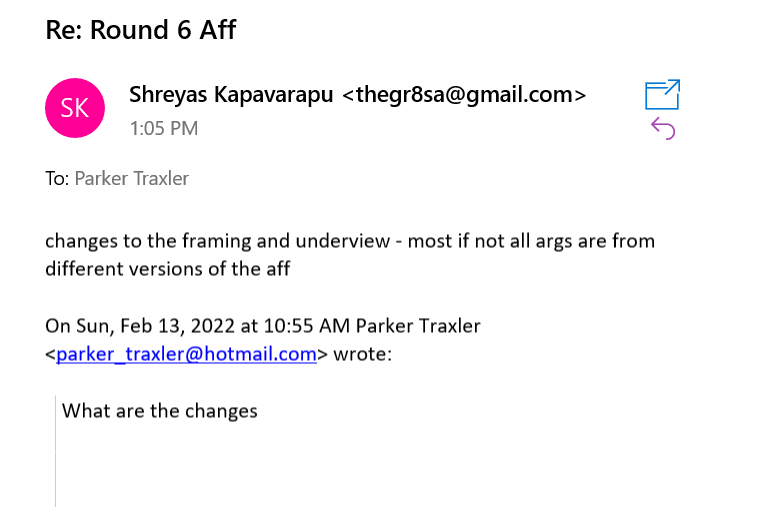
## OFF

### Disclosure

#### Interp – if the affirmative discloses an affirmative that has previously been read in other rounds, the must also disclose any changes to said affirmative 30 minutes prior to the round. To clarify, they must disclose the cards an analytics that are new. Saying “changes are to the underview” isn’t sufficient.

#### Violation – I’ve inserted a screenshot.



#### Prefer –

#### 1] Shiftiness – allows the aff to say “it’s x position with changes” but those changes could mean literally anything and could result in the almost the entire 1ac being different from what was on the wiki.

#### 2] Neg prep – not disclosing changes encourages cheap shot strategies like reading trix which kills both clash and the ability to test the affirmative.

#### Fairness because debate’s a game and education because it’s the only portable skill from debate. Drop the debater – a) Deters future abuse, b) Rectifies time loss, c) DTA encourages baiting – Debaters could fill their cases w/ abusive args, baiting theory and then just drop the argument in the next speech and go for undercovered substance

#### Competing interps – a) It fosters the best norms through encouraging the fairest rule b) Reasonability collapses by debating the brightline

#### No RVIs – 1] Skews neg strat since the 2AR can collapse for a persuasive 3min and I can never predict what they’ll say to preempt it, 2] Illogical – you shouldn’t win just cause you’re fair – it’s a litmus test for engaging in substance , 3] Topic ed – no RVI means we can go back to substance, but an RVI means the debate has to be resolved on the theory layer, 4] Chilling effect – new debaters will be scared to read theory because they’re scared of better debaters, which allows experienced debaters to get away with abuse, 5] Norming – I can’t concede the counterinterp if I realize I’m wrong which forces me to argue for bad norms

### CSA

#### Interp – if the aff defends anything other than the entire resolution then they must provide a linked article or a card by an author who explicitly advocates against the 1AC advocacy. Violation – Standards – 1] Limits – there are infinite things you could defend outside the exact text of the resolution which pushes you to the limits of contestable arguments, even if your interp of the topic is better, the only way to verify if it’s substantively fair is proof of counter-arguments.

#### 2] Shiftiness – having a counter-solvency advocate helps us conceptualize what their advocacy is and how it’s implemented. Intentionally ambiguous affirmatives we don’t know much about can’t spike out of DA’s and CP’s if they have an advocate that delineates these things.

#### 3] Research – forces the aff to go to the other side of the library and contest their own view points, as well as encouraging in depth-research about their own position.

### K

#### Their refusal to allow contestation of spikes when extended in the NR recreates ableism – people with learning disabilities might miss a spike and lose.

**Thompson:** Marshall Thompson [debater at Whitman and coach of Harrison HS. Big fan of Wittgenstein, Winnie the Pooh and all around great guy]. “Musings on Debate.” NSD, PDT, VBI.

First, I think that **evaluating who is the better debater via** who **dropped spikes** **excludes** lots of specific **individuals**, especially those **with learning disabilities**. I have both moderate dyslexia and extreme dysgraphia.  Despite debating for four years with a lot of success **I was never able to deal with spikes. I could not ‘mind-sweep’ because my flow was not clear enough to find the arguments I needed**, and I was simply too slow a reader to be able to reread through the relevant parts of a case during prep-time.I was very lucky, my junior year (which was the first year I really competed on the national circuit) spikes were remarkably uncommon. Looking back it was in many ways the low-point for spike. They started to be used some my senior year but not anything like the extent they are used today. I am entirely confident, however, in saying that **if spikes had** had **anywhere near the same prevalence** when **I** started doing ‘circuit’ debate as they do now, I—with the specific ways that dyslexia/dysgraphia has affected me—**would never have bothered to try to debate national circuit LD** (I don’t intend to imply this is the same for anyone who has dyslexia or dysgraphia, the particular ways that learning disabilities manifest is often difficult to track). Now, the mere fact that I would have been prevented from succeeding in the activity and possibly from being able to enjoyably compete is not an argument. I never would have been able to succeed at calligraphy, but I would hardly claim we should therefore not make the calligraphy club about handwriting. Instead, what I am suggesting is that **the values that debate cares about** and should be assessing **are not questions of handwriting or notation**. We expect notation instrumentally to avoid intervention, but it is not one of the ends of debate in itself. **Thus, if there is a viable principle upon which we can decrease this strategic dimension of spikes but maintain non-intervention I think we should do so**. I was ‘good’ at philosophy, ‘good’ at argument generation, ‘good’ at research, ‘good’ at casing, ‘great’ at framework comparison etc. It seems to me that as long as I can flow well enough to easily follow a non-tricky aff it was proper that my learning disabilities not be an obstacle to my success. (One other thing to note, while I was a ‘framework debater’ who could never have been good at spikes because of my learning disability I have never met a ‘tricky debater’ who could not have succeeded in debate without tricks simply in virtue of their intelligence and technical proficiency; that is perhaps another reason to favor my account.) Second, **spikes add in a greater dimension of randomness** to the round. If they are seen then they are ‘caught’ then they don’t really help you win, if they are not they do. **Against most debaters one can ‘reliably’ beat them or will ‘reliably’ lose to them. With cases with lots of spike** however, **one might generally beat them and** then **once just miss a spike and it is all over.** If the round were to have happened at a different time then the spike might have been caught. This ‘luck’ dimension strikes me as at least giving reason to think it does not track with what we want when assessing who did the better debating.

#### Ableism is a tactic of oppression that permeates all forms of discrimination - categorization based on normative biological standards justifies every form of discrimination and violence.

**Siebers:** Siebers, Tobin [Professor of Literary and Cultural Criticism @ University of Michigan], “The Aesthetics of Human Disqualification”. October 2009.

Oppression is the systematic victimization of one group by another. It is a form of intergroup violence. That oppression involves “groups,” and not “individuals,” means that it concerns identities, and this means, furthermore, that oppression always focuses on how the body appears, both on how it appears as a public and physical presence and on its specific and various appearances. **Oppression is justified most often by the attribution of natural inferiority-what some call “in-built” or “biological” inferiority**. Natural inferiority is always somatic, focusing on the mental and physical features of the group, and it figures as disability. **The prototype of biological inferiority is disability**. **The representation of inferiority always comes back to the appearance of the body and the way the body makes other bodies feel**. This is why the study of oppression requires an understanding of aesthetics-not only because oppression uses aesthetic judgments for its violence but also because the signposts of how oppression works are visible in the history of art, where aesthetic judgments about the creation and appreciation of bodies are openly discussed. One additional thought must be noted before I treat some analytic examples from the historical record. First, despite my statement that disability now serves as the master trope of human disqualification, it is not a matter of reducing other minority identities to disability identity. Rather, it is a matter of understanding the work done by disability in oppressive systems. In disability oppression, the physical and mental properties of the body are socially constructed as disqualifying defects, but this specific type of social construction happens to be integral at the present moment to the symbolic requirements of oppression in general. In every oppressive system of our day, I want to claim, **the oppressed identity is represented in some way as disabled, and although it is hard to understand, the same process obtains when disability is the oppressed identity. “Racism” disqualifies on the basis of race, providing justification for the inferiority of certain skin colors, bloodlines, and physical features. “Sexism” disqualifies on the basis of sex/gender as a direct representation of mental and physical inferiority.** “Classism” disqualifies on the basis of family lineage and socioeconomic power as proof of inferior genealogical status. “**Ableism” disqualifies on the basis of mental and physical differences, first selecting and then stigmatizing them as disabilities**. **The oppressive system occults in each case the fact that the disqualified identity is socially constructed**, a mere convention, representing signs of incompetence, weakness, or inferiority as undeniable facts of nature. As racism, sexism, and classism fall away slowly as justifications for human inferiority-and the critiques of these prejudices prove powerful examples of how to fight oppression-the prejudice against disability remains in full force, providing seemingly credible reasons for the belief in human inferiority and the oppressive systems built upon it. This usage will continue, I expect, until we reach a historical moment when we know as much about the social construction of disability as we now know about the social construction of race, class, gender, and sexuality. **Disability represents at this moment in time the final frontier of justifiable human inferiority.**

### NC

#### The meta ethic is practical reason.

#### 1] Is-ought gap – empiricism can only observe what is since that’s the only thing in our perception, not what ought to be, but it’s impossible to derive an ought from descriptive premises which requires a priori premises to form morality.

#### 2] Empirical uncertainty– evil demon could deceive us, dreaming, simulation, and inability to know other’s experiences makes empiricism an unreliable basis for universal ethics.

#### 3] Infallibility – practical reason is the only unescapable authority because to ask why we should be reasoners is to concede authority to reason since the question itself uses reason – anything else is nonbinding and arbitrary.

#### Reason requires that maxims we act upon must be universalizable – any reasoner would know that two plus two equals four because there is no a priori distinction between agents so norms must be universally valid.

#### And willing an action that violates the freedom of others is a contradiction – if I decide to kill someone, that action is not universalizable because that would justify other people killing me too.

#### Thus, the standard is respecting freedom. Prefer additionally –

#### 1] Performativity—freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place.

#### 2] All other frameworks collapse—non-Kantian theories source obligations in extrinsically good objects, but that presupposes the goodness of the rational will.

#### Acquisition of property can never be unjust – to create rights violations, there must already be an owner of the property being violated, but that presupposes its appropriation by another entity.

Feser 1, (Edward Feser, 1-1-2005, accessed on 12-15-2021, Cambridge University Press, "THERE IS NO SUCH THING AS AN UNJUST INITIAL ACQUISITION | Social Philosophy and Policy | Cambridge Core", Edward C. Feser is an American philosopher. He is an Associate Professor of Philosophy at Pasadena City College in Pasadena, California. [https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/abs/there-is-no-such-thing-as-an-unjust-initial-acquisition/5C744D6D5C525E711EC75F75BF7109D1)[brackets](https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/abs/there-is-no-such-thing-as-an-unjust-initial-acquisition/5C744D6D5C525E711EC75F75BF7109D1)%5bbrackets) for gen lang]//phs st

There is a serious difficulty with this criticism of Nozick, however. It is just this: There is no such thing as an unjust initial acquisition of resources; therefore, there is no case to be made for redistributive taxation on the basis of alleged injustices in initial acquisition. This is, to be sure, a bold claim. Moreover, in making it, I contradict not only Nozick’s critics, but Nozick himself, who clearly thinks it is at least possible for there to be injustices in acquisition, whether or not there have in fact been any (or, more realistically, whether or not there have been enough such injustices to justify continual redistributive taxation for the purposes of rectifying them). But here is a case where Nozick has, I think, been too generous to the other side. Rather than attempt —unsatisfactorily, in the view of his critics—to meet the challenge to show that initial acquisition has not in general been unjust, he ought instead to have insisted that there is no such challenge to be met in the first place. Giving what I shall call “the basic argument” for this audacious claim will be the task of Section II of this essay. The argument is, I think, compelling, but by itself it leaves unexplained some widespread intu- itions to the effect that certain specific instances of initial acquisition are unjust and call forth as their remedy the application of a Lockean proviso, or are otherwise problematic. (A “Lockean proviso,” of course, is one that forbids initial acquisitions of resources when these acquisitions do not leave “enough and as good” in common for others.) Thus, Section III focuses on various considerations that tend to show how those intuitions are best explained in a way consistent with the argument of Section II. Section IV completes the task of accounting for the intuitions in question by considering how the thesis of self-ownership itself bears on the acqui- sition and use of property. Section V shows how the results of the previ- ous sections add up to a more satisfying defense of Nozickian property rights than the one given by Nozick himself, and considers some of the implications of this revised conception of initial acquisition for our under- standing of Nozick’s principles of transfer and rectification. II. The Basic Argument The reason there is no such thing as an unjust initial acquisition of resources is that there is no such thing as either a just or an unjust initial acquisition of resources. The concept of justice, that is to say, simply does not apply to initial acquisition. It applies only after initial acquisition has already taken place. In particular, it applies only to transfers of property (and derivatively, to the rectification of injustices in transfer). This, it seems to me, is a clear implication of the assumption (rightly) made by Nozick that external resources are initially unowned. Consider the following example. Suppose an individual A seeks to acquire some previously unowned resource R. For it to be the case that A commits an injustice in acquiring R, it would also have to be the case that there is some individual B (or perhaps a group of individuals) against whom A commits the injustice. But for B to have been wronged by A’s acquisi- tion of R, B would have to have had a rightful claim over R, a right to R. By hypothesis, however, B did not have a right to R, because no one had a right to it—it was unowned, after all. So B was not wronged and could not have been. In fact, the very first person who could conceivably be wronged by anyone’s use of R would be, not B, but A himself, since A is the first one to own R. Such a wrong would in the nature of the case be an injustice in transfer—in unjustly taking from A what is rightfully his—not in initial acquisition. The same thing, by extension, will be true of all unowned resources: it is only after some- one has initially acquired them that anyone could unjustly come to possess them, via unjust transfer. It is impossible, then, for there to be any injustices in initial acquisition.7

### Hedge

#### No 1AR theory – a) 1ar theory means it’s game over for the 2nr because of the 2ar collapse – the negative will inevitably undercover something, b) I can respond to 1ar only once which both kills resolvability and kills reciprocity since they can respond to 1nc shells twice.

#### Reasonability on 1ar theory – 7 minutes of the 1nc means they will always find there’s something abusive we did – reasonability’s key to incentivizing in-depth discussion rather than a 2ar collapse on theory.

#### Drop the arg on 1ar theory – 1ar theory is incentivized to restart the debate and avoid the 1n. Drop the arg solves because if one position the 1nc was abusive, then ignoring it in the 2ar allows evaluation of substance.

#### RVIs on 1ar theory – anything thing else puts me in a double bind because I’ll either overcover substance and undercover theory or vice versa which makes negating impossible – RVIs solve by creating another route to the ballot to compensate.

## Case

### 1NC – AT: Trix

#### Allow new 2NR responses to blippy 1ac tricks – a) clash – anything else incentivizes hiding spikes to take out vast swathes of NC offense i.e. no neg fiat, b) inclusion – novices and lay debaters don’t know how to minesweep and are deterred from the activity – voter since you have to be in debate to gain from it

#### Marginal skews don’t justify destructive conclusions – the 4-minute 1AR shouldn’t preclude the neg from answering the 1AC nor does it justify eval the debate after the 1NC – punishment should be proportional to the abuse.

#### Hold the line from the 1AC to the 1AR – none of their arguments have complete warrants nor were they impacted which means any explanation in the 1AR is going to be new which means you should strike it off the flow.

#### Spikes are bad – A] Clash – they incentivize going for blippy arguments that aren’t related to the topic which kills valuable education, B] Time Skew – their model of debate means that I would have to answer every single argument they made or else I would lose the round – means that unless I overcover the spikes there’s no way I can win

### 1NC – AT: Spikes

#### 1] The lack of a 3N means

#### a. The 2N has to be both forward and backward looking to both respond to the 1AR and predict the 2AR

#### b. I can respond to new 1AR positions only once with the 2N, encouraging aff to always introduce new 1AR layers. This hurts clash – 1AR is incentivized to restart the debate and avoid the 1N. Key to education because clash allows us to explain and respond to arguments in-depth.

#### 2] Affirming is not hard

#### a. 1AR is not that short. People introduce 30 second shells all the time, so it’s long enough to introduce new layers while responding to NC layers

#### b. 2AR gets to weigh and the final say on the issues the 2N collapses to

#### c. Empirics on this debate is really close – there is only a 7% side bias, which is statistically not much.

#### 3] Aff gets infinite prep to frame the debate while neg is only reactionary – I can only hope to adapt but your frontlines ensure you will be always ahead

#### All of these arguments respond to aff spikes that assume affirming is harder, specifically spikes #

### 1NC – AT: Framework

#### AT: Polzer and Wright –

#### 1] Only says between 5 and 85 percent – that’s a huge gap and terrible way to base ethics

#### 2] Is ought – just because moral statements are objective or nonobjective doesn’t mean they ought to be – moral statements ought to be objective

#### AT: Value Pluralism –

#### 1] Leads to morally reprehensible conclusions – things like slavery weren’t wrong because we “didn’t test them enough” during the 1700s which is a horrible interpreteation – this is just moral relativism with extra steps

#### AT: Performativity –

#### 1] Performativity is a voting issue –

#### 2] This is about agonism, not the scientific method

#### AT: Serra 2 –

#### 1] No evidence cite – reject the team for evidence ethics

#### 2]Deliberation is bad – side constraints on action, ie., goes on forever and need some guide of stopping why – that’s why we have speech times.