### 1AC – Framework

#### The Meta-Ethic is Moral Pluralism; Clashing viewpoints does not require the exclusion of one over another but instead the acceptance that both can be valuable ethical tools. Prefer

#### 1] Empirics- Subjectivity is inescapable

Pölzler and Wright 19[Thomas Pölzler and Jennifer Cole Wright- “Empirical research on folk moral objectivism” <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6686698/> NCBI. Published July 5th 2019]

Examining these studies' results more closely, however, makes it less clear whether this interpretation is appropriate (Pölzler, 2018b). Take again Goodwin and Darley's study. In this study, almost 30% of subjects' responses to the disagreement measure and almost 50% of their responses to the truth‐aptness measure fell on the option that the researchers took to be indicative of subjectivism (Goodwin & Darley, 2008, pp. 1347, 1351). Moreover, while some moral statements were dominantly classified as objective (e.g., the above statement about robbery), many others were dominantly classified as nonobjective (e.g., the stem cell research statement). This suggests that subjects in Goodwin and Darley's study may have actually favored what Wright, Grandjean, and McWhite (2013) called “metaethical pluralism,” i.e., they sometimes sided with objectivism and other times with nonobjectivism. More recent studies have by and large confirmed this hypothesis of folk metaethical pluralism. Wright et al. (2013) and Wright, McWhite, and Grandjean (2014), for example, replicated Goodwin and Darley's results, using the exact same measures, but letting subjects classify the presented statements as moral and nonmoral themselves. Objectivity ratings for statements that were dominantly self‐classified as moral varied between as little as 5% and as much as 85%. Research based on different measures yielded high proportions of intrapersonal variation as well (e.g., Beebe, 2014; Beebe, Qiaoan, Wysocki, & Endara, 2015; Beebe & Sackris, 2016; Fisher, Knobe, Strickland, & Keil, 2017; Goodwin & Darley, 2012; Heiphetz & Young, 2017; Wright, 2018; Zijlstra, forthcoming‐a).2

#### 2] The rules of logic claim that the only time a statement is invalid is if the antecedent is true, but the consequent is false.

SEP [Stanford Encyclopedia of Philosophy.] “An Introduction to Philosophy.” Stanford University. <https://web.stanford.edu/~bobonich/dictionary/dictionary.html> TG Massa

Conditional statement: an “if p, then q” compound statement (ex. If I throw this ball into the air, it will come down); p is called the antecedent, and q is the consequent. A conditional asserts that if its antecedent is true, its consequent is also true; any conditional with a true antecedent and a false consequent must be false.  For any other combination of true and false antecedents and consequents, the conditional statement is true.

#### If the aff is winning, they get the ballot is a tacit ballot conditional which means denying the premise proves the conclusion that I should get the ballot.

#### 3] Principle of explosion is true.

**Wikiwand**. “Principle of Explosion.” Wikiwand, 0AD, [www.wikiwand.com/en/Principle\_of\_explosion](http://www.wikiwand.com/en/Principle_of_explosion). //Massa

A screenshot of a cell phone

Description automatically generated

The principle of explosion (Latin: ex falso (sequitur) quodlibet (EFQ), "from falsehood, anything (follows)", or ex contradictione (sequitur) quodlibet (ECQ), **"from contradiction, anything (follows)"), or the principle of**[**Pseudo-Scotus**](https://www.wikiwand.com/en/Pseudo-Scotus), is the law of [classical logic](https://www.wikiwand.com/en/Classical_logic), [intuitionistic logic](https://www.wikiwand.com/en/Intuitionistic_logic) and similar logical systems, according to which any statement can be proven from a contradiction.[[1]](https://www.wikiwand.com/en/Principle_of_explosion#citenote1) That is, once a contradiction has been asserted, any proposition (including their negations) can be inferred from it. This is known as **deductive explosion**.[[2]](https://www.wikiwand.com/en/Principle_of_explosion#citenote2)[[3]](https://www.wikiwand.com/en/Principle_of_explosion#citenote3) The proof of this principle was first given by 12th century French philosopher [William of Soissons](https://www.wikiwand.com/en/William_of_Soissons).[[4]](https://www.wikiwand.com/en/Principle_of_explosion#citenote4)

As a demonstration of the principle, **consider two contradictory statements – "All lemons are yellow" and "Not all lemons are yellow"**, and suppose that both are true. If that is the case, **anything can be proven**, e.g., **the assertion that "unicorns exist", by using the following argument:**

1. We know that **"All lemons are yellow"**, as it **has been assumed to be true.**
2. **Therefore**, the two-part statement **"All lemons are yellow OR unicorns exist” must also be true**, since the first part is true.
3. However, **since we know that "Not all lemons are yellow"** (as this has been assumed), **the first part is false, and hence the second part must be true, i.e., unicorns exist.**

#### 4] Dogmatism Paradox

Sorensen Sorensen, Roy, Professor of Philosophy at Washington University in St. Louis. "Epistemic Paradoxes.” Stanford Encyclopedia of Philosophy. 21 June 2006. <https://plato.stanford.edu/entries/epistemic-paradoxes/>. PeteZ

Saul Kripke’s ruminations on the surprise test paradox led him to a paradox about dogmatism. He lectured on both paradoxes at Cambridge University to the Moral Sciences Club in 1972. (A descendent of this lecture now appears as Kripke 2011). Gilbert Harman transmitted Kripke’s new paradox as follows:

If I know that h is true, I know that any evidence against h is evidence against something that is true; I know that such evidence is misleading. But I should disregard evidence that I know is misleading. So, once I know that h is true, I am in a position to disregard any future evidence that seems to tell against h. (1973, 148)

#### 5] Vote aff because it’s simple – evaluating responses to this is complicated so don’t

Baker 04’ [Baker, Alan, 10-29-2004, "Simplicity (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/simplicity/>]

With respect to question (ii), there is an important distinction to be made between two sorts of simplicity principle. Occam's Razor may be formulated as an epistemic principle: if theory T is simpler than theory T\*, then it is rational (other things being equal) to believe T rather than T\*. Or it may be formulated as a methodological principle: if T is simpler than T\* then it is rational to adopt T as one's working theory for scientific purposes. These two conceptions of Occam's Razor require different sorts of justification in answer to question (iii). In analyzing simplicity, it can be difficult to keep its two facets—elegance and parsimony—apart. Principles such as Occam's Razor are frequently stated in a way which is ambiguous between the two notions, for example, “Don't multiply postulations beyond necessity.” Here it is unclear whether ‘postulation’ refers to the entities being postulated, or the hypotheses which are doing the postulating, or both. The first reading corresponds to parsimony, the second to elegance. Examples of both sorts of simplicity principle can be found in the quotations given earlier in this section.

#### 6] A trivial entity exists

**Kabay 08** [Paul Douglas Kabay, (PhD thesis, School of Philosophy, Anthropology, and Social Inquiry) "A Defense Of Trivialism" The University Of Melbourne, 2008, https://minerva-access.unimelb.edu.au/handle/11343/35203, DOA:10-25-2017]

Let us define a trivial entity as an entity that instantiates every predicate, i.e. an entity of which **everything is true.** One of the things true of **a trivial entity** is that it **exists in a reality in which trivialism is true. Hence, if a trivial entity exists, then trivialism is true.** But is it true that there exists a trivial entity? Here is an argument for thinking that it is true: **1) Every being (or entity or object) is either trivial or nontrivial 2) It is not the case that every being is nontrivial 3) Hence, there exists a trivial being**

#### 7] Negative arguments presuppose the aff being true since they begin with a descriptive premise about the affirmative such as the aff does x, and then justify why x is bad. However, if the aff does not have truth value, that entails the descriptive premise would also not have truth value, which is contradictory.

#### **Only an agnostic deliberation model accepts ongoing confrontation as legitimate rather than oppositional.** Thus, the standard is consistency with democratic agonism.

Mouffe 2[Chantal Mouffe- Chantal Mouffe is a Belgian political theorist, formerly teaching at University of Westminster. “The Democratic Paradox” Verso. London New York [https://monoskop.org/images/4/41/Mouffe\_Chantal\_The\_Democratic\_Paradox\_2000.pdf 2000](https://monoskop.org/images/4/41/Mouffe_Chantal_The_Democratic_Paradox_2000.pdf%202000)] Recut UT AI

Envisaged from the point of view of “agonistic pluralism”, the aim of democratic politics is to construct the “them” in such a way that it is no longer perceived as an enemy to be destroyed, but an “adversary”, i.e. somebody whose ideas we combat but whose right to defend those ideas we do not put into question. This is the real meaning of liberal democratic tolerance, which does not entail condoning ideas that we oppose or being indifferent to standpoints that we disagree with, but treating those who defend them as legitimate opponents. This category of the “adversary” does not eliminate antagonism, though, and it should be distinguished from the liberal notion of the competitor with which it is sometimes identified. An adversary is an enemy, but a legitimate enemy, one with whom we have some common ground because we have a shared adhesion to the ethico-political principles of liberal democracy: liberty and equality. But we disagree on the meaning and implementation of those principles and such a disagreement is not one that could not be resolved through deliberation and rational discussion. Indeed, given the ineradicable pluralism of value, there is not rational resolution of the conflict, hence its antagonistic dimension. This does not mean of course that adversaries can never cease to disagree but that does not prove that antagonism has been eradicated. To accept the view of the adversary is to undergo a radical change in political identity. It is more a sort of conversion than a process of rational persuasion (in the same way as Thomas Kuhn has argued that adherence to a new scientific paradigm is a conversion). Compromises are, of course, also possible; they are part and parcel of politics; but they should be seen as temporary respites in an ongoing confrontation.

#### Additionally prefer

#### 1] Performativity- Responding to our framework concedes the validity of agonism since that in and of itself is a process of contestation that agonism would say is valuable and necessary for spaces like debate to function.

#### 2] TJFS- A] Inclusion – Agonism definitionally is a procedural for allowing almost any argumentation in the debate space which controls the internal link to inclusion which is an impact multiplier B] Resource Disparities- Discursive frameworks ensure big squads don’t have a comparative advantage since debates become about quality of arguments rather than quantity and require a higher level of analytic thinking that small schools have.

#### 3] Value – procedural decisions have infinite value because they allow agents to take steps to reduce harms under any index. To shut down an avenue for pragmatic discourse necessitates foreclosing all possible decisions in that situation except a static theory we can’t change. Kills the net most value – alternative theories with massive impacts can’t be considered.

#### Two Impacts –

#### A] Precedes substantive moral frameworks – procedural frameworks create the proper circumstances to deploy substantive theories.

#### B] Rational Decision Theory – it’s the best evaluative metric.

**Jalan 16**. Akhil.  “A Defense of Offense-Defense: Replying to Bogaty and Gosain.” [Los Angeles Debate Intensive].

Instead, I believe we should instead use a more traditional conception of offense-defense, in which defensive responses lower the judge’s credence in a particular premise (and by extension, the credence of the entire argument). For the rest of this section, I will explain what I mean by offense-defense as a paradigm for debate. ¶ Roughly, what I mean by offense defense is the view that **the judge should** vote for whatever side they have most reason to vote for. [2] There are 2 kinds of things which offense-defense is concerned with: probability of an outcome and value of that outcome. [3]¶ This two-fold concern is best illustrated by classical rational decision theory – specifically, the VNM utility function [4][5]. While it sounds like a mouthful, this simple paradigm is one that most people employ without even realizing it. In a nutshell, it says: **take the probabilities of each outcome of an event multiplied by the value of that outcome, and add it up**.¶ Say **I am offered a drink from an enemy of mine, which I am 1% sure contains poison and 99% sure is harmless. Would I drink it? VNM says no, since the harm from dying from poison is more than 100 times worse than the benefit from having a tasty drink.¶** In economics and decision theory, VNM is a description of what an idealized agent would do. Of course, in real life people don’t have a complete list of probabilities and often act using mental shortcuts and biases. But if a person knew what the likelihood of each result of some action was, and they assigned values to each of those outcomes (for example – tasty drink, +1 units, death, -1,000 units), it seems they could then make the optimal decision.¶ In debate, **an offense-defense judge should approximate this model** of decision-making by considering what values they have (perhaps they have a 100% confidence that one should treat people as ends in themselves as a result of the framework debate) and what relevant values each outcome of their decision reflects: usually, the judge compares the outcomes of the aff world and the neg world. Offense-defense means the judge should adjust their credence level in a particular argument (their belief in its likelihood of being true) on a 0-100% scale based on arguments made in round.¶ Returning to the problem of what counts as “logical flaw,” this new probability model of argument illustrates the problem with Bogaty and Gosain’s view. **Terminal defense**, in this model, **would be an argument that concludes there is a 0% probability of an argument being true. Equivalently, we would be certain that the argument is false. But how can we be certain of anything in the real-world, when most debate arguments are based on empirical observation and extrapolation from data? Even philosophical arguments, which sometimes attempt to be pure extensions of logic, are arguably based on base assumptions such as “humans deserve autonomy” which we can very fairly claim we don’t know for certain** [6]. Compounding the problem, **it’s unclear how judges can make this judgment call, since every defensive response that correctly attacks a premise in an argument can be said to point out a “flaw in the logic”** of the argument as Bogaty and Gosain say.¶ In particular, **this means that a rational-decision maker** (and by extension, a rational judge) **should pick the side with the highest net value, even if that side’s arguments have a lower probability** (recall the poison example). This seems to be my main disagreement with Bogaty and Gosain, who argue that certain defensive responses are under-valued by an offense-defense paradigm. But the question of what defense should be relevant carries assumptions about what the nature of debate should be, leading to the next section. ¶

#### 4] Value Pluralism- Other ethical theories rely on minimalistic criteria as their foundation, our framework resolves this by using these criteria to better inform our judgments LaFollete 2K "Pragmatic Ethics" [Hugh LaFollette](http://www.hughlafollette.com/index.htm) In [Blackwell Guide to Ethical Theory](http://www.hughlafollette.com/papers/b-guide.htm) 2000. Hugh LaFollette is Marie E. and Leslie Cole Professor in Ethics at the University of South Florida St. Petersburg. He is editor-in-chief of The International Encyclopedia of Ethics

Employs criteria, but is not criterial The previous discussions enable us to say more precisely why pragmatists reject a criterial view of morality. Pragmatism's core contention that practiceis primary in philosophy rulesoutthe hope of logically prior criteria. Any meaningful criteria evolve from our attempt to live morally – in deciding what is the best action in the circumstances. Criteriaare not discovered by pure reason, and they arenotfixed. As ends of action, they are always revisable. Asweobtainnewevidenceabout ourselves and our world, and as our worlds changes, wefindthat whatwasappropriatefor the old environment maynotbeconduciveto survival in thenew one. A style of teaching that might have been ideal for one kind institution (a progressive liberal arts college) at one time (the 60s) may be wholly ineffective in another institution (a regional state university) at another time (the 80s). But that is exactly what we would expect of an evolutionary ethic. Neither could criteria be complete. Themoralworldiscomplexandchangeable**.** No set of criteriacouldgiveusunivocalanswersabouthowwe should behave in all circumstances**.** If we cannot develop an algorithm for winning at chess, where there are only eighteen first moves, there is no way to develop an algorithm for living, which has a finitely large number of "first moves." Moreover, while the chess environment (the rules) stays constant, our natural and moral environments do not. We must adapt or fail. While there is always one end of chess -- the game ends when one player wins – the ends of life change as we grow, and asour environmentschange. Finally, we cannot resolve practical moral questions simply by applying criteria. We do not make personal or profession decisions by applying fixed, complete criteria. Why should we assume we should make moral decisions that way? Appropriates insights from other ethical theories Nonetheless, there is a perfectly good sense in which a pragmatic ethic employs what we might call criteria, but their nature and role dramatically differ from that in a criterial morality (Dewey 1985/1932) . Pragmaticcriteriaare not external rules we apply, but aretoolsweuseinmakinginformedjudgements. They embody learning from previous action, they express our tentative efforts to isolate morally relevant features of those actions. These emergentcriteriacanbecomeintegratedinto our habits**,** thereby informingthe waysthat wereactto, think about, and imagine ourworldsand our relations to others. This explains why pragmatists think other theories can provide guidance on how to live morally. Standard moral theories err not because they offer silly moral advice, but because they misunderstand that advice. Othermoral theoriescan help us isolate(and habitually focus on) morallyrelevantfeaturesof action. And pragmatists take help wherever they can get it. Utilitarianism does not provide an algorithm for deciding how to act, but it shapes habits to help us "naturally" attend to the ways that our actions impact others. Deontology does not provide a list of general rules to follow, but it sensitizes us to ways our actions might promote or undermine respect for others. Contractarianism does not resolve all moral issues, but it sensitizes us to the need for broad consensus. That is why it is mistaken to suppose that the pragmatist makes specific moral judgements oblivious to rules, principles, virtues, and the collective wisdom of human experience. The pragmatist absorbs these insights into her habits, and thereby shapes how she habitually responds, and how she habitually deliberates when deliberation is required. This also explains why criterial moralities tend to be minimalistic. They specify minimal sets of rules to follow in order to be moral. Pragmatism, on the other hand, like virtue theories, is more concerned to emphasize exemplary behavior – to use morally relevant features of action to determine the best way to behave, not the minimally tolerable way.

#### 5] Rule Following Paradox- There is nothing inherent to a rule that tells us how we ought to follow it, regardless of how correct the rule is. Only deliberation accounts for the diversity of interpretations of our norms.

#### **6]** Resolves Skepticism- a) Discussion between many bodies means that moral uncertainty can be deliberated and resolved. b) Truth only makes sense in groups of people so only they can prescribe action

#### 7] Actor Specificity- Governments follow agonistic procedures all the time because they try to include voices and resemble the interests of all of their citizens

#### 8] Hijacks any ethical theory- if your framework is really key to morality then we would come to that conclusion after deliberation

#### 9] Side Constraint theory- Agonism is a side constraint on any state action because deliberation contextualizes what it means to be a state so otherwise the actor in the res becomes nonexistent.

### 1AC – Offense

#### Thus, the plan Resolved: A just government ought to recognize the unconditional right to strike. CX checks

#### 1] Strikes are intrinsically tied to public forums that provide opportunities for deliberation. Simms 18

Melanie Simms, 3-23-2018, "Why workers go on strike," Conversation, https://theconversation.com/why-workers-go-on-strike-93815

Both of these demonstrate how a strike around a fairly technical employment issue can develop a momentum of its own and become a catalyst for a much wider expression of dissatisfaction about the changing bargains being made. As with the concerns raised by junior doctors about [the management of the NHS](https://www.theguardian.com/society/2016/sep/01/what-you-need-to-know-about-the-junior-doctors-strike), the higher education pension dispute has rapidly become a space in which to question the [broader direction of the sector](https://theconversation.com/university-lecturer-explains-why-academics-are-striking-over-pension-cuts-93039). In this context, emotions can run high. Many relationships are strengthened, but some inevitably become strained. By definition, strikes are not business as usual. What then becomes important, is how the parties can explicitly negotiate compromises that smooth the way back to work – even if that means negotiating a new normal.

### 1AC – Underview

#### 1] 1AR theory is legit – anything else means infinite abuse – drop the debater, competing interps, no rvis and the highest layer of the round – 1AR is too short to make up for the time trade-off – no RVIs or 2NR theory and paradigm issues– 6 min 2NR means they can brute force me every time.