## OFF

### 1NC – OFF – new af bad

#### Interpretation: Debaters must disclose affirmative frameworks, advocacy texts, thirty minutes before round if they haven’t read the affirmative before

#### Violation: Graphical user interface, text, application Description automatically generated

#### Standards:

#### Stable Clash- Not disclosing incentivizes surprise tactics and poorly refined positions that rely on artificial and vague negative engagement to win debates. Their interpretation discourages third- and fourth-line testing by limiting the amount of time we have to prepare and forcing us to enter the debate with zero idea of what the affirmative is. Negatives are forced to rely on generics instead of smart contextual strategies destroying nuanced argumentation.

#### Surprises are ableist- limited coping skills makes responding to new affirmatives contribute to stress and anxiety disorders that disproportionately affect populations with intellectual disability

**Miller 2008** (Michael L., Ph.D., university of Wyoming, “Teaching Relaxation Skills to Adults with Intellectual Disability and Generalized Anxiety Disorder” pg. 2)

Anxiety and Intellectual Disability **Emotional regulation** difficulties likely contribute to higher rates of psychopathology among people with intellectual disability in comparison to the typically developing population (Holden & Gitlesen, 2004). **The development and use of emotion regulation skills are strongly influenced by neurological, cognitive, and behavioral factors** (Calkins, 1994). People with intellectual disability are inherently susceptible to emotion regulation problems due to diffuse neurological damage (Becker, Armstrong, & Chan, 1986; Moser, 1999), cognitive impairment (APA, 2000), and **limited coping skills** (Gualtieri, Matson, & Keppel, 1989). Combined, **these deficits likely contribute to repeated experiences of stress, fear, confusion, and self-control problems** (Rojahn & Tasse, 1996). Not surprisingly**, people with intellectual disability exhibit anxiety disorders at higher rates than the general population** (Donaldson & Menolascino, 1977). In fact, approximately 25% of people with mild intellectual disability experience clinically significant levels of anxiety on a regular basis (Fahs, 1989; Menolascino, Levitas, & Greiner, 1986).

#### Fairness – it’s a prereq to judge evaluation

#### Education – it’s the only portable impact

#### Accessibility – psychic violence is a prereq to being in debate

#### CI – a) brightlines are arbitrary and self-serving which doesn’t set good norms b) it collapses since weighing between brightlines rely on offense defense

#### Neg theory is drop the debater – a) Prep skew – infinite prep means they frontline every shell enough to be efficient at DA and skew substance enough b) 1AR Flex –you moot 6 min of my offense and restart on unpredictable layers while kicking the args.

#### No rvi

#### [a] Baiting—they’ll bait the theory debate and prep it out—justifies infinite abuse since they’ll get away with unacceptable practices

#### [b] 1AR all-outs—they’ll collapse entirely to theory which crowds out substance and kills education.

#### [c] Chilling effect—people will be scared to read theory since they can lose off of it, so no one will check abuse.

#### [d] Norm—I shouldn’t be forced to keep advocating for a bad norm if I realize it’s bad in the middle of the round.

#### [E] Illogical—doesn’t make sense to win just for being fair.

#### Neg abuse outweighs Aff abuse – 1] Infinite prep time before round to frontline 2] 2AR judge psychology and 1st and last speech 3] Infinite perms and uplayering in the 1AR.

#### 1NC theory first - 1] Abuse was self-inflicted- They started the chain of abuse and forced me down this strategy 2] Norming- We have more speeches to norm over whether it’s a good idea since the shell was read earlier.

### 1NC – OFF – tech check

#### Interp: Debaters must show-up to the tech-check

(NSDA, National Speech and Debate Association) Online Speech and Debate Competition Tips No Date <https://drive.google.com/uc?export=download&id=15gZxwk_e7FdlEAiRU0yrqOUQDbExZ-4h> DOA 9/18/21 Cho

Test your technology - It never hurts to test your technology more than once. In fact, problems can arise because of mistakes such as forgetting to plug in your computer the night before. Test everything; if there is an issue that occurs right before the round, it is best to have it resolved early. If you have backup technology, you may also want to test that. If your computer dies, but you know how to use your phone and you have printed a copy of your case, you may be able to keep going in a pinch.

Graphical user interface, text

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#### Violation: They didn’t show up screenshots in doc

Graphical user interface, application

Description automatically generated

#### 1] Tech issues – testing tech pre-round is key to functional debates like audio quality and sound settings. O/Ws A] Sequencing – controls the internal link to other standards B] Reversibility – you could get disqualified for being late.

#### 2] Prep Skew – I had to spend 10 minutes checking my tech while they could be prepping which irreparably skews the burdens in their favor. O/Ws on structural abuse since it’s the only verifiable impact.

#### 3] Delay – Late tech-checks and preventable tech issues delay RFDs and future pairings 2 impacts – (A) Scope – delaying the tournament skews flight 2 neg debaters, big prep-squads (B) Late rounds cause sleep-deficits which is bad for your health and skews your ability to effectively clash and engage.

Not specifying the actor and/or method of the aff is a voting issue - decimates core neg ground and nuanced method debates - Cross X is too late for the 1NC strat

### 1NC – OFF

#### Interpretation: The affirmative debater must articulate a distinct ROB in the form of a delineated text in the first affirmative speech.

#### B. Violation: They don’t

#### C. Standards:

#### 1. Strat Skew – Absent a text in the 1AC, they can read multiple pieces of offense under different ROBs and then read a new one in the 1AR that moots 7 minutes of case and allows them to auto-win with specific offense. Reading a new 1ar rob is a voter for shiftiness o/ws since it creates an irreversible skew for the negative that can’t be changed.

#### CX checks fails- A] Not flowed B] skews 6 min of prep during the aff C] They can proactively lie and there’s no way to check D] debaters can be intentionally shady.

#### This spec shell isn’t regressive- it literally determines what the affirmatives framing mechanism is

### 1NC – OFF

#### Communicative spaces are structured to exclude disabled bodies- speech has come to constitute the boundary of Humanism, to which disability forms the constitutive negative as a disruption of such networks. Thus the rob is to disrupt communicative humanism.

**St. Pierre 15** [Bracketed for crip to disabled. Joshua St. Pierre (BA in humanities from Briercrest College, Master of Arts in philosophy from the University of Alberta). “Cripping Communication: Speech, Disability, and Exclusion in Liberal Humanist and Posthumanist Discourse.” Communication Theory. Vol 25, Issue 3. Pages 330-348. 3/31/15. Accessed 8/29/20. <https://onlinelibrary.wiley.com/doi/abs/10.1111/comt.12054> // Xu]

John Durham Peters has argued that “communication” is a modern invention, stirred by the late 19th century anxieties of isolation and longings for unmediated connection (2000). But while the elusive dream of forging minds together through signs and semantics may be an endemically modern problem, speech has long been a human problem. In particular, performing speech, like performing “the human,” is a risky affair with exclusionary consequences. Oral speech has occupied a dignified position within the humanist lineage, shaping central questions of what it means to be human, imbued with the power to persuade others, serve human affairs, and articulate truth; yet, this pedigree has come at a high cost: the exclusion of voices not deemed rational and intelligible. I propose bringing a disabled, or a crip, analysis to bear on speech communication within humanism and posthumanism. Focusing on the disabled speaker, I accordingly argue that the exclusion of nonnormative voices within liberal humanism results from a tension between the conception of speech as rational and universal, and its embodied particularity that erodes any claim to universality. As the sine qua non of rational human subjectivity, speech is an esteemed, yet volatile, performance that can easily go wrong. Rather than owning up to the necessarily embodied and unstable mediation of human identity, liberal humanism defers the tension immanent within speech by excluding nonnormative and disabled voices, judging them against what I term the “universal speaker,” in a Sisyphean attempt to shore up and contain the boundaries of the human. The ultimately futile movement to free rational discourse from the body entirely is reapproached through the posthumanist shift to text as the principle mode of communication. Pursuing the stuttered trajectory of “rational discourse” in liberal humanism to its disembodied form of “information” in posthumanism, I suggest that speech is largely absent in posthumanist discourse not only because of the incongruity of speech with emerging models of information seemingly free from context, but perhaps more importantly because these discourses assume autoaffectivity and preclude [disabled]crip voices from analysis. Like its humanist predecessor, and contrary to much of its rhetoric, posthumanism shows signs of structural exclusion dependent on having the right sort of informational body: malleable and flexible. Tony Davis insists that “All humanisms, until now, have been imperial. . . . Their embrace suffocates those it does not ignore” (2008, p. 141). While this may ultimately place disabled voices within good company, it remains worrisome that the silencing itself has been largely underrepresented and untheorized. Even disciplines such as communication studies and disability studies, devoted to unearthing genealogies, articulating phenomenological structures, and exploring subaltern modes of existing together, have not paid enough attention to disabled speech. While these disciplines have had very little, if any, contact so far, they have much to offer each other. By bringing these two disciplines into dialogue and writing from disability, I propose that the disabled speaker is perhaps the cyborg par excellence, eschewing communicative purity, autonomy, and self-mastery. The disabled speaker can be employed to critique the latent ableism within humanist and posthumanist discourse, and communication theory more generally, while offering new modes of thinking about posthuman communication as an embodied activity based on noise, relationality, and reciprocity.1 Liberal humanism and speech Liberal humanism is a broad-based political and intellectual emergence within the Enlightenment, which gained full ascendency in the 19th and 20th centuries, valuing “open and undogmatic inquiry, freedom of the individual conscience” and aiming for a “respect for social justice, social and psychological utility, decency, [and] liberality” (Coates & White, 1970, p. 447). At its center, liberal humanism is a marriage between the long humanist tradition and liberal ideals: a dual commitment to “man” and “freedom.” However, in its effort to secure “man” as a completely autonomous being, liberal humanism must first transcend group differences and generalize attributes of humanity in a movement of essentialization. What defines a human in this tradition is accordingly not accidental attributes— for example race, gender, age—but the possession of rationality. The liberal subject, as Katherine Hayles has observed, identifies the self with the rational mind merely in possession of a body (1999, p. 4).This move is unquestionably overdetermined, yet can in large measure be traced back through Cartesian rationalism to the Discourse on the Method. Asserting the cogito, Descartes writes: from this I knew I was a substance whose whole essence or nature is solely to think, and which does not require any place, or depend on any material thing, in order to exist. Accordingly this ‘I’— that is, the soul by which I am what I am—is entirely distinct from the body, and indeed is easier to know than the body, and would not fail to be whatever it is, even if the body did not exist (2009, p. 36, emphasis added). Distinct from the body and free from context, the existence of the rational “I” stands above the historical moment. While Descartes himself is not the brash dualist so often presumed, the methodological distinction between res extensa and res cogitans nevertheless sets the stage for the humanist erasure of embodiment that carries through into posthumanism. Compared to the axiomatically derived self-evidence of the rational self, the body is deemed epistemically untrustworthy, accidental, and historical. Transcribed through liberal humanism, this binary conceives the subject as an inner and universal rationality possessing an external and particular body. The liberal subject emerges as autonomous and unitary, yet as interior, in need of externalizing his/her social and political nature. It is here that speech takes on a significant, yet surprisingly underrepresented, role within liberal humanist discourse. In 1923, H. Wildon Carr, a former president of the Aristotelian Society, argued that the very idea of reason requires discourse because reason is an activity directed outwards. “The origin of speech,” said Carr, “is in the nature of human mentality. Reason in its human form would not and could not exist without speech” (1923–1924, p. 97). A similar position is taken up more recently by Frank E. X. Dance and Carl E. Larson who have contended that speech communication is a pedagogical initiation into humanity. “Speech communication,” they write, “functions so importantly in the life of a human being that the understanding and study of speech communication are at the very core of a liberal education” (1972, p. 6). Toeing the party line, Dance and Larson have maintained that speech communication has three functions: (a) linking the individual with his environment, (b) developing higher mental processes, and (c) regulating behavior (1972, p. 64). Speech is an enactment of reason and therefore of human identity, since “evolutionarily speaking, the hand is shaped by the labor in which it engages, man’s interiority simultaneously shapes and is shaped by speech communication” (1972, p. 71). For Carr, Dance, and Larson, then, speech is an extension of rationality, belonging not to the body, but to the articulation and formation of reason. The liberal humanist assessment of speech exemplified by Carr, Dance, and Larson relies on an ambiguity and slippage between the rational interior and embodied exterior. Speech is given in liberal humanism as a mode of rationality, yet the body is also needed for the enactment of speech. This duality raises troubling questions regarding the boundaries of reason and the self. Does speech modulate from a form of rationality to a conditional act as it passes through the lips? Where does the universal reason stop and contingent embodiment begin? While speech, mediating the threshold between the public and private and the universal and accidental, can be understood as the sine qua non of the liberal humanist subject, it simultaneously occupies an ambiguous position. This ambiguity translates as a fundamental instability in the rational self’s identity and boundary that can be detailed through the voice, chiastically hinging language and the body. The voice is dually constituted by the phonological and the phonetic: the meaning laden, immaterial aspect of the phoneme and its material, auditory support. While the existence of the phonological depends upon the phonetic (however short-lived its existence), the logic of phonocentrism permeating liberal humanism systematically obscures the phonetic as the trace of embodiment. “Requiring the intervention of no determinate surface in the world, being produced in the world as pure auto-affection, [the voice],” explains Derrida, “is a signifying substance completely at our disposition. For the voice meets no obstacle to its emission in the world precisely because it is produced as pure auto-affection” (1973, p. 79). This dominant tradition understands the phonetic, embodied aspect of the voice to be utterly passive and invisible, and thus “the voice” comes from within, circumventing the body, and directly expresses interiority. Yet, tying the signifier to the body, the voice is not so easily divorced from its embodied source. Somewhat overstated by the dysfluent speaker, the phonetic aspect of the voice often does not self-effacingly recede once the phonological function has been dutifully carried out, but rather lingers and stretches, drawing attention to itself and threatening to subvert its linguistic purpose. The voice of one who has cerebral palsy, for example, is decidedly not at his/her complete disposition precisely because the body obtrudes its continuous emission into the world. The conception of the voice as pure auto-affection can be maintained only by abstracting speech from lived experience. I accordingly argue that the rational human materializes himself through the voice precariously; the slippage is manifested both phonetically and affectively. Mladen Dolar (2006) contends that even though the phonetic voice does not contribute to meaning and is therefore inconspicuous when the semantic operation of speech is “properly” carried out, there is always something leftover, whether accent, individuality, or other tonal qualia. The role assigned to the remainder of the voice by Dolar is somewhat peculiar. On the one hand, the remainder is an obstruction overcome when one becomes adjusted to a different accent, for example, and can focus simply upon the intended meaning. The voice in this regard is simply an impediment to the communicative operation of language. Yet on the other hand, Dolar notes that a voice devoid of any remainder would conflate with mechanical iterability and thus lose its human characteristic: Paradoxically, it is the mechanical voice which confronts us with the object voice, its disturbing and uncanny nature, whereas the human touch helps us keep it at bay. The obstacle it appears to present actually enhances the sense-making effect; the seeming distraction contributes to the better fulfillment of the goal (2006, p. 22). The phonetic side effect of the voice enables its recognizability and identification as a human voice. Implicit here is the narrow phonetic line sheltering the human voice in between the mechanical and noise—between merely iterating signifiers and chaotic distraction. At far ends of the spectrum, voices of intellectually disabled people are often read as subhuman at best, while voices with no inflection can be read as eerily mechanical or computerized. Depicting the former phenomenon, a vitriolic letter was recently sent to the caretaker of an autistic boy, in which the anonymous author complained, “You selfishly put your kid outside every day and let him be nothing but a nuisance and a problem to everyone else with that noise polluting whaling [sic] he constantly makes! That noise he makes when he is outside is DREADFUL [sic] . . . It scares the hell out of my normal children! . . . Do the right thing and move or euthanize him!” (“Hateful Letter,” 2013). This instance is repugnant and likely not representative in degree. However, inasmuch as speech and reason are tightly correlated through the linguistic function of the voice, performing the voice in any way that strays beyond codified vocalic boundaries and unsettles the effortless production of meaning calls into question the rationality of the performer “behind” the voice. More moderately disabled voices, like the stuttering voice, are in this regard not outright rejected as a signifying voice like the voices of the (presumed) intellectually disabled. However, recognition can nevertheless be denied in degree. The failure to signify in a quotidian manner results in a desperate struggle for the disabled voice to maintain a uniform performance of reason if the speaker wishes to be afforded the privileges of full participation given to those deemed rational. Speaking as a rational human is a delicate performance that can easily go sideways. The knife-edge of human vocality is honed even finer by taking into account normalized vocal affectivity. Joshua Gunn (2010) has argued that the affective power of the voice is culturally policed because it is fundamentally public; the phonetic aspect of the voice generates “public feelings” that communicate on their own accord. Rhetorical training aims to tame this affective power to match, support, and enliven the semiotic character of the voice. However, citing the public anxiety around “uncontrolled speech” that transgresses vocal norms, Gunn points out how easily the affective force can go awry, so much that he claims “within speech is always a tacit threat of the loss of control” (2010, p. 189). Gunn references the grunting of female tennis players and the unintentional yelps of politicians; yet, it would be helpful here to widen his observation of uncontrolled speech to include such voices as those belonging to the transgendered and the disabled.These voices accentuate the volatile affective power of the voice and the tenuous hold we possess over our bodies. As I have argued elsewhere, “In failing to live up to the ideals set by liberal individualism and capitalism, [dysfluent voices] act as a reminder of the fragile mastery we have of our bodies and of the social downturn that quickly follows the failure to uphold and project this ideal of mastery.” (2012, p. 16). The anxiety-riddled demand for control in public speech arises precisely because the affective power of speech exists in a metastable relation to the body. Rational speech, dispassioned, and disembodied, may at any moment be ruptured and must thus be constantly surveilled and managed. Articulating and simultaneously threatening to occlude rational human identity, the voice thus bears the full weight of the humanist anxiety concerning borders and membership. The “proper” performance of speech is accordingly strongly patrolled within liberal humanist discourse. The universal speaker Iris Young casts the liberal subject in his/her political context, arguing for a conception of “universal citizenship.” In her assessment, the liberal subject transcends his/her self-interested particularity through public discussion and decision making by which private interests can agree on a common good (1989, p. 253). The universal citizen is therefore homogenized, as “citizenship is an expression of the universality of human life; it is a realm of rationality and freedom as opposed to the heteronomous realm of particular need, interest, and desire” (1989, p. 253). The universal citizen transcends differences threatening impartiality and equality by essentializing himself or herself and projecting that self into the politicized public sphere. If to be truly human in liberal humanist discourse is to exercise autonomous reason, and if speaking realizes oneself as a rational and social agent within the public sphere, then having a voice has direct bearing on the universal citizen—so much so that I believe it possible to conceive of what might be termed a “universal speaker.” Because speech plays a pivotal role in the realization of the self as a rational agent, then if one is to speak, he/she must speak in a way that defends the universality of autonomous reason against embodied and historical particularity. Furthermore, the universal speaker, like the universal citizen, must be marked by impartiality. As stated by Young, “impartial reason aims to adopt a point of view outside concrete situations of action, a transcendental ‘view from nowhere’ that carries the perspective, attributes, character, and interests of no particular subject or set of subjects” (1990, p. 100). From this façade of impartiality, it is only a small step to judge who does and does not speak impartially and thereby qualifies as rational and human. To speak as a truly rational agent requires that one speak from nowhere and everywhere, becoming an invisible medium for communication. The universal speaker is a powerful homogenizing trope, for it defines what type of speech production is natural, who gets the right to speak, what speech needs to be taken seriously, and what speech gets to be heard at all. If one is to speak with agency or efficacy, one must speak in the right way; hence the burden within this tradition is to find and retain the “right voice.” In Better Than Well: American Medicine Meets the American Dream, for example, Carl Elliott (2004) notes an anxiety in the struggle of transgendered people to match gendered vocal norms, the accent-reduction clinics in the American south, and the difficult adjustment of disabled speakers to voice synthesizers. At the heart of liberal humanism’s claim to universality and equality, an ugly structure of exclusion of those who are not “universal” shows itself, an exclusion that I argue results from the tension between (a) the desire to conceive of oral communication as rational/universal and (b) the embodied particularity of speech that threatens to undermine its universality. For while speech is peddled as a rational, universal, and nonspatial medium within liberal humanism, the particularity of embodied speech casts a threatening shadow over this claim. Returning to the example of the stuttering voice, Marc Shell argues that having the “right voice” is a necessary sign of membership to a particular group of persons. If you cannot speak, he wryly explains, you are likely not human. If you can somewhat speak you may be human, and if you cannot speak in my particular way, you do not belong to my tribe (2005, p. 50). For the stutterer, however, “all words are test words, passwords, or catchphrases whereby one gains or loses social acceptance or credibility. . . . The concern is not his inability to pronounce some word or phrase fast enough; it is one’s ability to say any word fluently in any language” (2005, p. 51). Shell is quite clearly stating the boundary conditions of the universal speaker. However, just as the vocal markers of ethnic boundaries are contingent, historical, and laden with colonial power, so can the supposed universality of rational human speech be unraveled. Disability studies convincingly challenge the pathologization of individual bodies by articulating the sociocultural structures of ableism that normalize and exclude certain forms of human variation.2 “Disability” is no more self-evident, natural, or stable a concept than “able-bodiedness”: Both are understood through disability studies as a function of contingent sociocultural anxieties and oppressions. Disability circumscribes the human by negation. Following in this vein, we might likewise fray the boundaries of the universal speaker by deterritorializing disabled speech. Consider again Gunn’s claim that “within speech is always a tacit threat of the loss of control” (2010, p. 189). Ubiquitous stutters and vocalic gaffes occur to everyone on a daily basis precisely because communication is fundamentally unstable: the act of carving out meaning from indeterminacy and noise as opposed to a pure and rational articulation of Being. The so-called disabled speech permeates all speech. The delimitation of the disabled speaker is thus necessarily arbitrary: the construction of a deviant and pathologized Other to prop up the universal speaker. More specifically, pathologization individuates “nonrational” speech production and thereby maintains and polices the public/private divide. Disabled speech is conceived as a private affair marked by particularity and embodiedness, while the rational speech of the universal citizen belongs to the public realm. Yet, resituating disability as a distinctly public structure of oppression unmasks “universality” as simply the norms of unmarked and dominant groups. What counts as a particular and impartial voice is a function of conglomerate sexist, classist, racist, and ableist determinations obscured by their dominant positions within society. Vocally passing as universal is a stacked game favoring those who discursively control the boundaries of rationality and the human. To transgress norms of unmarked dominant groups is to risk great social punishment and exclusion. To speak “in the wrong way” not only reveals the speaker to be connected to his/her body, particularity, and context, but also risks blurting out that the emperor is naked— the emperor speaks from a body. In rupturing the mythos of speech, the disabled speaker thus throws darkness within the humanist circle, threatening the ostensibly stable conditions of a generalized and “universal” identity and provoking violence in attempts to shore up the boundaries of the human. Excluding “hyperembodied voices” is thus a dogged mechanism of deferring the tension inherent in liberal humanist speech between universality and particularity, rational autonomy, and embodiment. The (failed) movement to free communication as rational discourse from the body entirely is reapproached through the posthumanist shift to text as the principal mode of communication. Cripping posthumanism There is no single bridge spanning humanism to posthumanism. There are certainly stories to tell about the antihumanism of the 1960s and 1970s, of feminism, cybernetics, Hans Moravec, late capitalism, and of the cascading death of God, man, and the author. Yet, as Donna Haraway duly reminds us, the cyborg is a bastard. Any attempt to pin down its origins is always already a fabrication, a sanitation, an attempt to tell a crooked story straight. Neil Badmington further muddies the water, adapting for posthumanism the Lyotardian-Derridean line that a system always contains the conditions for its critique. Rather than construing humanism and posthumanism as distinct entities in a linear, temporal relation, Badmington argues—akin to Lyotard’s reading of modernism and postmodernism— that “the writing of the posthumanist condition should . . . take the form of a critical practice that occurs inside humanism, consisting not of the wake but the working-through of humanist discourse” (2003, p. 22). Posthumanism has always ghosted humanism, and posthumanism is never a clean break (if it can be called a break at all) from humanism. Just as there is no single nor a complete shift from humanism to posthumanism, so are there many posthumanisms. My affinity toward posthumanism as a generative source for rethinking disabled speech does not extend to them all, insofar as some remain bedded with humanism more than others. For example, early cybernetics remained fixated on defining and maintaining borders of an autonomous and autopoietic subject. In a related vein, transhumanists hoist the banner of human progress with pride. Often conflated with posthumanism, transhumanism has wormed its way into the cultural imaginary with grand ameliorative visions of biotechnology improving the human condition through augmentation and newgenics. Transhumanism, as Cary Wolfe defines it, is simply an “intensification of humanism” (2009, p. xv), a technological extension of the dream of perfectibility that sees bodily limitations as a hurdle to transcend. Disabled speech (and disability more broadly) is accordingly irksome problem for transhumanists to fix, in time, through technology. The posthumanism I intend to redeploy takes its cue from Nayar, who defines what he terms critical posthumanism as “the radical decentering of the traditional sovereign, coherent and autonomous human in order to demonstrate how the human is always already evolving with, constituted by and constitutive of multiple forms of life and machines” (2014, p. 2). The posthuman under this reading cannot be understood in terms of a single locus or a unitary ontology of presence. Rather, he/she is dynamically coconstituted within ecological, technological, and informational networks—a congealing of “heterogeneous components, a material-informational entity whose boundaries undergo continuous construction and reconstruction” (Hayles, 1999, p. 3). Subjectivity is an emergent feature of sympoietic systems (Haraway, 2014), necessarily constrained by and dispersed within the exchanges between systems and environments. “The Human” thus cedes its transcendental status long enjoyed within the Anthropocene. Yet, at the same time, in relinquishing this status, the (post)human no longer needs to frantically police the borders within which it (ostensibly) ruled autonomously. Rather, critical posthumanism recognizes that the borders of the human have always been porous. Owning up to our sympoietic constitution produces a vantage from which the ableist construction and policing of human borders, bodies, and communicative practices can be politicized and critiqued. With the cyborg bastard fully in mind, I suggest that the disabled body is useful in parsing a necessarily crooked and partial transition to posthuman communication. Interrogating the familial tradition of rhetoric from the perspective of disability, Jay Dolmage is here instructive: The body of history has been shaped to look like an idealized human body: proportional, inviolable, autonomous, upright, forward facing (white and masculine). But if you find the rhetorical body, you find tension, trial, and trouble. . . . [W]riting from bodies we would do history differently, not just be recognizing ‘other’ bodies, but also because our histories and rhetorics might more closely represent the difference and diversity of our bodies themselves (2014, p. 16). Reading posthumanism and posthuman communication through disability is accordingly a means of not only recognizing bodies that are often excluded in communication theory (relegated, e.g., to the insulated domain of speech-pathology) but also cripping communication itself. Like the stuttering body, there is perhaps much to gain from resisting the straight and most direct communicative and discursive path. Consider in this regard that for disability theorist Alison Kafer, the cyborg is appealing not in spite of but because of its “multiple, and often contradictory, deployments” (2013, p. 116). To look for and expect disability in posthumanism and communication theory is to invoke a heuristic of instability and indeterminacy that generates multiple meanings and relations. Conscious of the multivariate affinity and inconsonance between humanism and posthumanism, I wish to pull on a few threads to (a) appreciate the transition and reconstitution of the humanist logic excluding disabled speech within posthumanism and (b) redeploy posthumanism to imagine the disabled speaker otherwise. One thin place between humanism and posthumanism that provides an early historical reference point for the cripped movement to posthuman communication is the abstraction of “information” from context and the body by cybernetics and information theory. The work of cybernetic and informational theorists Norbert Wiener and Claude Shannon famously recast communication in terms of pattern/randomness rather than presence/absence. Within this paradigm, similar to within both structuralism and poststructuralism, information is not the one-to-one correlation of a signifier and signified, but, following Saussure, is rather the differentiation between arbitrary relations. By extracting information from the presence/absence binary, immateriality can be constructed on the basis of pattern/randomness. Hayles argues that because a universal informational code can be recognized as underwriting everything that exists, information and materiality can be conceived of as discrete entities, with information occupying the dominant role (1999, p. 11). In this configuration, information is differential insofar as the probabilities of a message alone determine its content. The “meaning” of a message is self-contained and its value is therefore unaffected by situation and context outside the closed information system. “Shannon and Wiener,” remarks Hayles, “wanted information to have a stable value as it moved from one context to another. If it was tied to meaning, it would potentially have to change values every time it was embedded in a new context, because context affects meaning” (1999, p. 53). As such, in “information,” the liberal humanist subject finds a release from the constraints of the body and the context of its production. In Hayles estimation, early cybernetics was thus a means to extend, not subvert, humanist conceptions of man as autopoietic, autonomous, and self-directed. This was accomplished by demonstrating that machines could function like a man and correspondingly that man is essentially an information-processing entity akin to intelligent machines (1999, p. 7). One might argue more specifically, in relation to communication theory, that the effort by Shannon and Weiner to distill information from context resonates with the liberal humanist desire to free rational discourse from the body. By disentangling information from materiality and context, cybernetics somewhat ironically remains tethered to humanist anxieties. Yet, it is worth noting that at the same historical moment, even poststructuralism, putatively motivated by a wariness of immediacy characteristic of humanism, blots out speech in favor of writing. While Derrida and his progeny favor writing inasmuch as speech ostensibly bypasses any impediment to self-presence, the fact that both cybernetics and poststructuralism converge in the erasure of speech is telling. That is, these divergent projects take as their starting point an idealized communicative body; an idealization that adopts the humanist assumption of vocal autoaffectivity. In an ironic twist, even Derrida effaces bodies in the effort to highlight the trace, the body. Working in the poststructuralist lineage, Haraway similarly brackets speech in her articulation of dirty, noisy, posthuman communication. “Cyborg politics,” she writes, “is the struggle for language and the struggle against perfect communication, against the one code that translates all meaning perfectly, the central dogma of phallogocentrism. That is why cyborg politics insist on noise and advocate pollution.” (1990, p. 176).This support for the embodied disruption of communication is curiously prefaced by an insistence that “writing is pre-eminently the technology of cyborgs” (1990, p. 176; my emphasis). For all her rhetoric of embodiment and insistence on the centrality of communication, Haraway seems not to consider speech as an intimate form of embodied communication that resists perfect translation. Hayles as well, setting her sights on theorists such as Wiener and Shannon, intends to reinstitute embodiment in posthumanism, yet never discusses speech as a creative source of noise in the evolution of material-informational systems. Even if interpreted as vestigial poststructuralist anxiety, this puzzling lacuna in posthumanist discourse around speech betrays an ableist presumption of self-presence and resonates with the exclusionary logic of the universal speaker. Yet, if one follows Dolmage in writing from bodies in their diversity, (post) humanism can be read against the grain. Thinking from the perspective of disability not only highlights the points of tension in the stuttered movement toward posthuman communication (as evidenced by both Haraway and Hayles) but also suggests new ways of thinking about speech as embodied and affective, and the relation between communication and the posthuman. Posthumanism and communication Reimagining the stuttering cyborg requires a more nuanced articulation of posthumanism’s relation with both disability and communication. Starting with the former, in decentering the human subject from its position as the transcendental explanans, posthumanism renders “ability” as an emergent aspect of human situatedness within politicized networks. Able-bodiedness is accordingly not an immanent feature of “the body” (as if it could be decoupled from its environment) but is a dynamic index of architectural, economic, industrial, biomedical, discursive, material, informational, affective, political, and sociocultural assemblages. More specifically, able-bodiedness identifies the congruence of these networks with putatively “normal” bodies. As Nayar helpfully points out, networks are inherently political, put in place, and optimized “for certain kinds of bodies to tap into and connect with—and this is what en-ables these bodies.” Bodies marked as disabled are accordingly, and conversely, those “that do not fit into available systems and institutionally created structures” (2014, p. 107). Put simply, disabled bodies are for Nayar those for which networks do not exist. While Nayar’s analysis is helpful, it is perhaps better to say that disabled bodies occupy subaltern networks, because deworlding (to put the phenomenon in Heideggerian parlance) is rarely, if ever, absolute.3 Disability is not a simple aggregate of network conditions, but is constituted in part by feedback loops. That is, disabled people—edged out of, or exploited by, dominant systems—regularly produce new networks that rewire connections between each other and their environments in politically subversive and generative ways. Disabled communities often supplant the neoliberal and meritocratic ideals of productivity, individualism, and self-sufficiency with an ethos of care, interdependency, and slowness. Cripping communication might likewise be understood as a criticoethical practice of reimagining the relations between informational bodies and systems, remapping disabled speech in ways that privilege noise, indeterminacy, affectivity, and sympoiesis.

#### Kant basis his logic on ableist thought by believing able-bodied constructions of “reason” to be the defining factor of dignity

Campbell ‘3

THE GREAT DIVIDE: ABLEISM AND TECHNOLOGIES OF DISABILITY PRODUCTION by Fiona Anne Kumari Campbell B.L.S. (Hons) Latrobe; J.P. (Qual) Qld. Centre for Social Change Research, School of Humanities and Human Services, Queensland University of Technology, Brisbane, Australia. Submitted in full requirement for the award of Doctor of Philosophy (PhD). 2003//KOHS-AG

This section discusses the continuities and discontinuities of the formation of the Western self and foregoing concepts of ‘personhood’– and how these notions relate to matters of citizenship, participation in governance and notions of perfectibility and ‘worth’. It is not however meant to be an extended recitation of the ‘self’ within western philosophy136 . Rather, **my discussion will be confined to those elements of the liberal subjectification that build up a picture of a hegemonic sovereign self that is inherently ableist**. Probably one of **the most influential figurings of enlightenment ‘man’ can be found in** the 1784 tract by Immanuel **Kant** entitled ‘What is Enlightenment?’(Kant, 1996). In that piece, **Kant brought together an exposition of the relationship of full personhood to matters of reason and autonomy**137 . **For Kant** the essence of the enlightenment spirit could be summed up in the slogan Sapere aude! ‘Have courage to use your own reason!’ This quality supposedly offers the resolution (justification) of conflicts between knowledge and power. As Jane Flax (1992: 447) puts it … **reason** both represents and **embodies truth**. It partakes of universality in two additional ways: it operates identically in each subject and **it can grasp laws** that are objectively true; that is, are **equally knowable and binding on every person** … Such truths contain the instructions of comportment; how to act in the world or as Foucault would express it, encode ‘technologies of self.’ The bearer of reason, the disembodied and universalised he-man can arrive at a ‘view from nowhere’138; find authentic enlightenment by discerning the true [objective] nature of things. **Matters of bodily locatedness and situated knowledges are easily sidestepped, reduced to the status of persona non-gratia**. The universal reach of reason139 gains potency when coupled to a self-assured individual autonomy. **Reason as truth becomes discourse dependent and in turn generates notions of ‘disability’ and ‘ability’** (able-bodiedness). **The** human (adult) **subject is assumed to be an independent centre of self-consciousness**, who holds autonomy to be intrinsically valuable.140 Neo-liberalism’s normative (autonomous) citizen in the words of C.B. Macpherson (1964: 3) is a nominal ‘possessive individual’: free in as much as he [sic] is proprietor of his person and capacities. The human essence is freedom from dependence on the will of others, and freedom is a function of possession … Society consists of relations of exchange between proprietors (emphasis added). This imaging of the neo-liberal subject insists that all people fit Macpherson’s regulatory ideal. It is probably more correct to say that **the thrust of shaping identity is geared towards a ‘best fit’, normalizing or morphed approach. The tool of comparison, of normativity is the ‘benchmark man,’ the normative citizen who** is …the paradigmatic incarnation of legality who **represents the standard against whom others are measured and who is invariably White, heterosexual, able-bodied, politically conservative, and middle class** (Thornton, 1996: 2). In turn, philosophical formulations of autonomy are often associated with particular conceptions of freedom. For the moment though we can say that autonomy is “the capacity to formulate and pursue plans and purposes which are self-determined” (Stainton, 1994: 21). On this basis, **autonomy as a form of self-rule becomes problematic in certain stances for person’s whose state of being differs from the norm**141. John Law (1999) reminds us of the consequences and harshness of liberalism’s formulation of legitimate personhood: … if a person measures up, or can be made to measure up, in these respects, then they become competent. If not, then they fail. All of which is, to put it mildly, a drastic divide. A divide, then, which resonates with the liberal concern with persons: but also operates as its dark side.

#### The Kantian notion of epistemological certainty projects ontological stigmas against what they perceive as disabled. The notion of self knowledge is negated by the disability drive. Instead, adopt epistemological disablement, which posits disability as constitutive to the subject.

**Mollow 15**[Anna Mollow(Ph.D. in 2015 from the University of California, Berkeley, Andrew Vincent White and Florence Wales White Scholar, UC Dissertation-Year Fellow, coeditor of Sex and Disability and the co-editor of DSM-CRIP). “The Disability Drive.” University of California at Berkeley. Spring 2015. Accessed 4/30/20. <https://digitalassets.lib.berkeley.edu/etd/ucb/text/Mollow_berkeley_0028E_15181.pdf> // Xu]

Ambivalent encounters with disability point to a possibility that is at the heart of psychoanalytic theory: our psyches may be set up in ways that make us innately disabled. Freud‟s theory of the death drive suggests that we are driven by a force that threatens our socially recognizable selves, but are at the same time prevented from fully perceiving this drivenness in ourselves. Always, it will be easier to allow that “someone else” may be under the sway of a self-undoing compulsion toward disability than to imagine ourselves as similarly driven. Yet our unwillingness indeed, perhaps, our structural inability to see ourselves as governed by the disability drive presents a major problem. A central argument of this dissertation will be that when individuals and social movements imagine themselves as not subject to the disability drive, their projects almost invariably have the effect of stigmatizing other abjected subjects, who come to be read as emblems of this disavowed and disabling compulsion. This thesis attempts to upset the impulse to overcome the disability drive. Rather than “putting the „ability‟ back in „disability,‟” the sexual model of disability underscores the disability that may inhere in subjectivity itself, regardless of whether a given individual or political movement identifies as “disabled” or “nondisabled.”17 How, then, might we begin to acknowledge our own determination by the drive? Any knowing of the drive that we might hope to achieve must, on account of the structural barriers that render the drive unthinkable, be an effort characterized by failure and incompletion—that is, we might say, by epistemological disablement. The term “epistemological disablement” will appear frequently in this dissertation, as I will argue that coming into close proximity with the disability drive produces states of cognitive and affective uncertainty, confusion, and incapacity that are akin to disability. In the works that I shall analyze, epistemological disablement will often be performed on a textual level, as theorists and narrators seem to lose control of what they want to say about disability. These moments of epistemological disablement are often disavowed by theorists and narrators and are instead projected onto disabled people. When this happens, disabled people‟s impairments are depicted as the result of an insufficiency of self-knowledge that is assumed not to determine nondisabled subjects. I will challenge these characterizations of disabled people not only by arguing for the value of “cripistemologies” (that is, ways of knowing that arise from disabled people‟s lived experiences) but also by using drive theory to undermine belief in the possibility of a transparent and wholly knowable self, whether disabled or nondisabled.18 My two-pronged approach to the issue of epistemological disablement may seem to present a paradox: on the one hand, I am asserting that disabled people‟s lived experiences generate important knowledge about disability; yet at the same time I am seeking to destabilize the very notion of self-knowledge. Let me be clear, then, that in undertaking this double endeavor I do not forward all-or-nothing claims either “for” or “against” the possibilities of selfknowledge. I will not assert that people cannot ever know anything reliable about themselves, but I will also not suggest that truth claims derived from personal knowledge about disability are infallible. Instead, this dissertation highlights the limits of complete self-knowledge for nondisabled and disabled subjects alike, while at the same time interrogating the social dynamics that give rise to imbalances in the distribution of epistemological authority to particular subjects on the basis of their perceived status as disabled or nondisabled.

### 1NC – OFF

#### 1] Nothing is verifiable under a standard of falsifiability.

**Nickles**, Thomas. (Philosopher @ University of Nevada, Reno) "Falsifiability." New Dictionary of the History of Ideas. **2005**. , <https://elearning.shisu.edu.cn/pluginfile.php/35320/mod_resource/content/1/Falsifiability%20%28Introduction%29.pdf> ///AHS PB

**Falsifiable contrasts with verifiable. A claim is empirically verifiable if possible observation statements logically imply the truth of the claim. If actual observation statements do imply the claim, then it is verified. "This raven is black" verifies "There are black ravens."** During the 1930s the logical empiricists of the Vienna Circle proposed verifiability both as a criterion of demarcation of science from nonscience and a criterion of meaning. Their idea was that a statement is meaningful if and only if it is verifiable in principle, and its meaning is given by its method of verification. For the logical empiricists, only empirically verifiable claims make genuine assertions about the world and are, in this broad sense, scientific. All other claims (metaphysical, religious, ethical, etc.) are cognitively meaningless. In his Logik der Forschung (1934; Logic of Scientific Discovery), Popper replied by rejecting the logical empiricists' concern with language and meaning and by noting that **verifiability as a criterion** of demarcation **excludes** scientific **law** claims and thus the core of science **itself. For** since **a law claim** is universal in scope (in simplest form, "All A's everywhere and everywhen are B's"), it **cannot possibly be verified: there are always actual or potential instances beyond those so far observed. Yet a** universal claim **can be falsified by a single negative instance. The first observed black swan refuted the claim "All swans are white."** (Law claims of statistical probabilistic forms are more problematic.) Based on this logical asymmetry of verification and falsification, Popper proposed falsifiability as a criterion of demarcation of science from nonscience, although not as a criterion of meaning. According to Popper, nonscience includes pseudoscience (e.g., Freudian psychology and Marxism) and metaphysics, the one fraudulent, the other sometimes providing a valuable heuristic for science. Many deep scientific problems have their roots in metaphysics, but to be scientific, a claim must take an empirical risk. Moreover, **falsifiability**, as the ongoing risk of falsification in our world, **is a permanent status** for Popper. **No amount of successful testing can establish a hypothesis as absolutely true or even probable: it forever remains conjectural. That all** scientific theories remain falsifiable entails fallibilism, the view that our best epistemic efforts remain open to future revision**. There can be no certain foundations to knowledge.**

#### Presumption and permissibility negates – a) more often false than true since I can prove something false in infinite ways b) real world policies require positive justification before being adopted c) the aff has to prove an obligation which means lack of that obligation negates d) resolved in the resolution indicates they proactively did something, to negate that means that they aren’t resolved e) winning the nc proves since otherwise we’d be blindly deceived when skeptical f) to negate[[1]](#footnote-1) means to deny the truth of which means if the aff is false you vote neg g) permissibility can’t affirm since then anything would be ok which would justify racism – we should be safe and do nothing.

### 1NC – OFF

**Interpretation: if debaters read a prioris, they must be explicitly numbered, labeled as their own off, or there must be a line break between an a priori and the arguments before and after it. To clarify, you can’t hide them.**

**Violation: there are hidden a prioris in \_\_\_**

**Strat skew – makes it impossible to find and answer the a prioris – they all function as no risk issues that become nibs for me since I can’t turn them – dropping one means I automatically lose the round which incentivizes reading more of them which kills clash and debatability.**

**It’s also exclusionary because people who can’t flow as well or process info as fast blips get skewed out of the round. When you hide it in a block of text, that makes it harder to read and easier to concede – outweighs since it makes debate inaccessible to people who have a hard time reading huge blocks of text since they lose every round to shitty and unfair arguments, drives people out of the activity**

## ON

### 1NC – Heg

#### Their forthcoming claims about education and fairness discount the benefit of disability consciousness by and for able bodied debaters.

Breckenridge and Volger 2001 (Carol Appadurai and Candace A, “The Critical Limits of Embodiment: Disability's Criticism”, Public Culture, Volume 13, Number 3, Fall 2011)

No one is ever more than temporarily able-bodied. This fact frightens those of us who half-imagine ourselves as minds in a material context, who have learned to resent the publicness of race- or sex- or otherwise-marked bodies and to think theories of embodiment as theories about the subjectivity of able-bodied comportment and practice under conditions of systematic injustice. From this perspective, disability studies may be twice marginalized -- first, by able-bodied anxiety; second, by a tendency to treat disability as just another hindrance to social mobility, perhaps one best left to medical discourse or descriptive sociology. New work in disability studies, however, challenges established habits of thought about "having" a body. Disability studies dissolves deeply entrenched mind-and-body distinctions and further destabilizes the concept of the normal, whose charted internal ambiguities have themselves become too familiar. An ethics and a politics of disability are crucial to the work of the university -- pedagogically, theoretically, and institutionally. But reconfiguring knowledge in light of disability criticism is a project that is likely to take longer than making public space accessible.

#### Disabled debaters get reasonability

#### A] Link turns fairness since learning disabilities create structural skews that makes reciprocity nonexistent.

#### B] Accessible Norms – flexible norms are key to accommodate differently able

1. <http://dictionary.reference.com/browse/negate>, <http://www.merriam-webster.com/dictionary/negate>, <http://www.thefreedictionary.com/negate>, <http://www.vocabulary.com/dictionary/negate>, <http://www.oxforddictionaries.com/definition/english/negate> [↑](#footnote-ref-1)