## AC

Theory paradigm after phil

Note – some of my cards don’t have page numbers cuz they are websties so it doesn’t exixt

### FW

#### Perspectivism is true –

#### 1] Opacity – we can never access another person’s perspective because we can never fully understand who someone else is or what they think. Every truth I create cannot be universalized because I can’t guarantee that they will create the same truth because they do what they want.

#### 2] Resolvability – Centuries of moral debate proves we can’t come to an objectively correct answer so it has to be indexed to individual subjects. High school debaters can’t come to a correct conclusion on their own and moral dilemmas are too complicated to “solve” in 45 minutes, so you should prefer a perspectivist account.

#### 3] The theory of relativity proves that objective reality does not exist but only in the reference to the observer.

**Berghofer 20** [Philipp Berghofer (a graduate student at University of Graz, Institute of Philosophy). “Scientific perspectivism in the phenomenological tradition”. European Journal for Philosophy of Science volume. 16 June 2020. Accessed 4/17/21. <https://link.springer.com/article/10.1007/s13194-020-00294-w> //Xu]

Concerning general relativity, Merleau-Ponty states: The physics of relativity confirms that absolute and final objectivity is a mere dream by showing how each particular observation is strictly linked to the location of the observer and cannot be abstracted from this particular situation; it also rejects the notion of an absolute observer. We can no longer flatter ourselves with the idea that, in science, the exercise of a pure and unsituated intellect can allow us to gain access to an object free of all human traces, just as God would see it. This does not make the need for scientific research any less pressing; in fact, the only thing under attack is the dogmatism of a science that thinks itself capable of absolute and complete knowledge. We are simply doing justice to each of the variety of elements in human experience and, in particular, to sensory perception. (Merleau-Ponty 2004, 44f.) It is to be noted that Merleau-Ponty’s remark is misleading since in the theory of relativity observation is not linked to the location of the observer but to the frame of reference of the observer.Footnote21 The principle of relativity implies that there is no privileged frame of reference; the laws of physics are the same in all inertial frames of reference. Special relativity is built upon the principle of relativity (first postulate) and the postulate that in a vacuum the speed of light is constant for all observers. Together, these two postulates have several implications that show that some of the facts that we usually consider to be “objective” are in fact observer-dependent. For instance, special relativity implies the relativity of simultaneity: It depends on the observer’s frame of reference whether two events separated in space occur at the same time. There is no objective or absolute sense in which we could tell that two spatially separate events take place simultaneously. When we turn to general relativity, we see that space and time are not absolute, not a fixed background, but that the geometry of spacetime itself is influenced by what is going on within spacetime, namely by the energy-momentum of matter. This means that there is a reciprocal relationship between spacetime and what it contains (including the embodied observer).Footnote22

**This commits us to practical deliberation as the method of moral inquiry   
Serra 09**Juan Pablo Serra. What Is and What Should Pragmatic Ethics Be? Some Remarks on Recent Scholarship*.* EUROPEAN JOURNAL OF PRAGMATISM AND AMERICAN PHILOSOPHY. 2009. Francisco de Vitoria College, Humanities Department, Faculty member. https://journals.openedition.org/ejpap/905

This separation of theory and practice runs parallel to another split, namely, that of ethics and morals or, better put, of ethical theory and moral practice. Peirce denies that morality is subject to rationality and thinks that ethics is valuable as a science in a broad sense. But he also regards ethics as a science which bears on human conduct only indirectly, through the examination of past actions and the self-correction of the self in view of future action. In addition, ethics would be a normative knowledge only in so far as it analyzes the adjustment of actions to ends and in so far as it studies the general way in which a good life can be lived. In morals Peirce appeals to instinct and sentiment, and in ethics he recommends the use of logical thinking —just as scientists do. However, even within the framework of his system, it’s not obvious that scientists may so easily set aside their instincts —in fact, instinct (or ‘rational instinct’ as he called it in 1908) plays a significant role in the economy of re- search. Moreover, the statement that in moral issues there may be no possibility of carrying out an inquiry that is truth-oriented is not an uncontroversial one. After all, moral inquiry is performed in a deliberative way, weighing up argumentations, beliefs and principles, and comparing them either with their probable or conceivable consequences or with lived as well as possible experiences that can be forceful or impinge upon the deliberative subject in such a way as to acquire the compulsory resistance due to reality. As Misak puts it succint- ly, “the practice of moral deliberation is responsive to experience, reason, argument, and thought experiments... Such responsiveness is part of what it is to make a moral decision and part of what it is to try to live a moral life” (2000: 52)3. Likewise, this same deliberative activity implies an effort to acquire habits, beliefs and principles that contribute to a truly free deliberation which, in turn, can result in creative conclusions. For Peirce, as you get more habit-governed, you become more creative and free, and your selfhood acquires plas- ticity and receptiveness to experience4. Vincent Colapietro has referred to Peirce’s description of human reason in terms of a deliberative rationality (1999: 24). Also, in another place he has explained that deliberation for Peirce is a process of preparation for future action which has to do with the checking of previous acts, the rehearsal in imagination of different roads to be followed by possible conduct and the nurturing of ideals (Colapietro 1997: 270, 281). It is precisely this experi- ment carried out within imagination that generates habits, because, as Peirce says in “A Survey of Pragmaticism”, “it is not the muscular action but the accompanying inward ef- forts, the acts of imagination, that produce the habit” (CP 5.479, 1907). Habits are regular ways of thinking, perceiving and interpreting that generate actions. As such, habits have a huge influence on human behavior, manifest themselves in the con- crete things we do and, at the same time, are formed within those same activities. Even more, according to Peirce, the activity takes the form of experimentation in the inner world; and the conclusion (if it comes to a definite conclusion), is that under given conditions, the interpreter will have formed the habit of acting in a given way whenever he may desire a given kind of result. The real and living logical conclusion is that habit (CP 5.491, 1907). Much more evidence could be given to support the view that habits are virtually decided (CP 2.435, c.1893) and also that intelligence comprises inward or potential actions that in- fluence the formation of habits (CP 6.286, 1893). Suffice it to say that, according to Peirce, deliberation is a function of the imagination, and that imagination is in itself an experiment which may have unexpected consequences that impose themselves upon the deliberative subject.

#### Thus, the standard is consistency with pragmatic deliberation.

#### Impact Calc – deliberation is procedural, which means that agents ought to act in a deliberative fashion by employing the pragmatic procedure of deliberation, not the substance or conditions where deliberation can arise. To clarify, consequences are a sequencing question.

#### 1] impacts cannot be isolated from their history and the only way to test the validity of truth is through application.

**Dewey 02** [John Dewey (head of the Philosophy Department at the University of Chicago). “The Evolutionary Method as Applied to Morality: II. Its Significance for Conduct.” The Philosophical Review, Vol. 11, No. 4 (Jul., 1902), pp. 353-371. Accessed 12/31/20. <https://www.jstor.org/stable/pdf/2176470.pdf> //Recut Xu]

The problem of the best method of arriving at correct judg- ments on points of moral worth, necessarily traverses ground covered by the time-honored and time-worn theories of intuition- alism and empiricism. Even at the risk of threshing old straw, it will be advisable to compare the evolutionary method with these other points of view. In such a comparison, however, it is to be borne in mind that the sole point under review is that of the log- ical relationship of the theory examined to the meaning and sanc- tion of our moral judgments. The question is not whether or no there are intuitions; whether or no they can be utilized in special cases, or whether or no all supposed intuitions can be accounted for as products of associative memory. The problem is not one of fact but of value. It is a logical problem. If we suppose such necessary and universal beliefs as go by the name of ' intuition' to exist, does such existence settle anything regarding the valid- ity of what is believed, either in general or in part? It is a question of the relation of the intuition to fact -to the moral order in reality. Under what conditions alone, and in what measure or degree, are we justified in arguing from the existence of moral intuitions as mental states and acts to facts taken to correspond to them ? The reply already hinted at is that the mere existence of a belief, even admitting that as a belief it cannot in any way be got rid of, determines absolutely nothing regarding the objectivity of its own content. The worth of the intuition depends upon genetic considerations. In so far as we can state the intuition in terms of the conditions of its origin, development, and later career, in so far we have some criterion for passing judgment upon its pretentions to validity. If we can find that the intuition is a legitimate response to enduring and deep-seated conditions, we have some reason to attribute worth to it. If we find that historically the belief has played a part in maintaining the integrity of social life, and in bringing new values into it, our belief in its worth is additionally guaranteed. But if we cannot find such historic origin and functioning, the intuition remains a mere state of consciousness, a hallucination, an illusion, which is not made more worthy by simply multiplying the number of people who have participated in it. Put roughly we may say that intuitionalism, asordinarily conceived, makes the ethical belief a brute fact, because unrelated. Its very lack of genetic relationship to the situation in which it appears condemns it to isolation. This isolation logically makes it impossible to credit it with objective validity. The intuitionalist, in proclaiming the necessity of his content, proclaims thereby its objective reference; but in asserting its non-genetic character he denies any reference whatsoever. The genetic theory holds that the content embodied in any so-called intuition is a response to a given active situation: that it arises, develops, and operates somehow in reference to this situation. This functional reference establishes in advance some kind of relationship to objective conditions, and hence some presumption of validity. If the ' intuition' persists, it is within certain limits because the situation persists. If the particular moral belief is really inexpugnable, it is just because the conditions which require it are so enduring as to persistently call out an attitude which is relevant to them. The probability is that it continues in existence simply because it continues to be necessary in function.

#### 2] Best studies prove pluralistic tendencies are inevitable

Polzler 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

#### 3] Performativity- when you enter debate, you presume that you can discuss the topic because of deliberation. This means denial of my framework is impossible and all objections should be ignored on face because responding to my framework requires my framework to do so.

#### 4] **Rule Following Paradox-** There is nothing inherent to a rule that tells us how we ought to follow it, which proves no internal motivation or direction to follow a particular rule, regardless of how correct the rule is. Since only our interpretation can tell us how to follow the rule, there can be no incorrect application. Only deliberation accounts for the diversity of interpretations of our norms.

### Affirm

#### 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.

#### 2] The right to strike is justified on the basis of the right to self-determination and justification – strikes are a form of communicative action and to deny it as a right would generate a contradiction, Borman ’16:

Borman, David A. "Contractualism and the Right to Strike." *Res publica* 23.1 (2017): 81-98. Yoaks

To summarize: the conflict between labour and capital and government which is made manifest in a strike is not located at the first-order level where a specific schedule of putative rights is to be justified or constrained; instead, it takes place at the more fundamental level where the right to have rights (in this domain), or the salience of normative justification, is itself contested. In the strike, a demand for justification is confronted with (often, is inspired by) a refusal to justify: implicit or explicit (second-order) moral claims collide with (unjustified) norm-excluding assertions of interest. If this characterization is correct, then non-instrumental contractualism might appear to have advanced no farther than Nielsen, when he awkwardly concludes that the conditions are not yet right for morality. Although agreements here concern what is right, contractualists do not exclude consideration of existing interest positions: to the contrary, they argue in one form or another that a norm is to be judged legitimate if it can be reasonably accepted from the point of view of all affected, taking into account the effects the general observance of the norm could be anticipated to have on their interests (Habermas 1990, p. 65). But if this is so, then the present prospects for justifying a right to strike might be thought bleak indeed. As Nielsen observed, the recognition of such a right is very much in contradiction to the existing interests of employers, so that a consensus on this point ‘would only be possible if the capitalists generally—and not just in isolated instances [ala` Engels and Owen, above]—would in the interests of fairness and humaneness de-class themselves voluntarily. But,’ Nielsen sagely concludes, ‘it is an idle dream to expect this to happen’ (Nielsen 1989, p. 127). Prima facie, given the difficulty just described, hypothetical-agreement-contractualism might seem to have an important advantage over its rival: namely, its willingness to declare that some interests—such as the interest in maintaining positions of asymmetrical power—are not legitimate (Scanlon 1997, p. 278). But for the actual-agreement contractualist, there are two problems with this response. First, it is not clear that there is a defensible point of view from which we are able to distinguish unilaterally and conclusively between legitimate and illegitimate interests on someone else’s behalf—hence Forst’s prohibition of such claims or, better, ‘diagnoses’. Second, even if I am able to carry through the argument that the interests standing in the way of justifying a right to strike—which do so by blocking the communicative orientation or a presupposed right to self-determination in the first place—are such that they may be ‘reasonably rejected’, it is not clear to the actual-agreement contractualist (a position influenced by pragmatism) what the good would be of such a unilateral defence. Typically, the motivational significance of deontological justification is to deprive the would-be violator of rights of all legitimate reasons for their actions (for instance, by proving that there can be no good reason for cheating). But in the case at hand, depriving opponents of their ability to justify their refusal to recognize rights is pointless, since that refusal takes the form of a refusal of justification itself. Put differently: we cannot leap to the question of whether employers would be unreasonable to reject the right to strike, since we must first deal with the question of what types of reasons or considerations are relevant and it is here that the disagreement is stalled. Because the conflict occurs at the fundamental level where the types of reasons that are salient is itself in dispute, the actual-agreement approach seems to fare hardly better: the project of justification as it is described by Forst and Benhabib cannot get off the ground. Workers, by making some purportedly legitimate firstorder demand, simultaneously assert their right to have rights in the domain of labour; the law and employers refuse to take up that claim in a communicative attitude and insist instead on a compromise-orientation framed by considerations of relative power. Because existing relations of power are so asymmetrical, employers are able today—and at the level of the development of law, have historically been able—to force the orientation toward compromise upon their interlocutors. Of course, the first-order move on the part of employers implies a second-order commitment that the economy operate as a ‘norm-free’ or ‘justification-free’ sphere of the play of interests, money, and power, a commitment which itself calls for justification. But the impasse is simply repeated at the second-order level: as I’ve already argued, there is no genuine effort (nor was there historically) to normatively justify this view in terms acceptable to workers, an effort which would require taking up communicatively, even if critically, the moral-normative claims of workers and so accepting (by presupposition) their right to have rights. Instead, as the dissenting Justices in Saskatchewan continued to argue, the economy is to be regarded as a ‘delicate’, technical system in which competing interest are in a complex balance; the state must have the ‘flexibility’ to intervene as the system requires and because of this the Court, even when faced with a Charter challenge, must ‘demonstrate deference in the field of labour relations’ apparently irrespective of the force of reason (Saskatchewan 2015, paras. 107 and 114). Thus, rather than being a question of applied ethics, the issues raised by the strike tend toward the meta-ethical: can the demand to justify itself be justified in a way that is compelling from the perspective of those who refuse to argue? If we could answer this in the affirmative, the right to strike would immediately come under the general defence of justification; the remaining questions to be settled within discourse would concern only the legitimacy of particular strikes and particular demands (none of which would challenge the right to strike itself). There is little hope, I think, of arriving at such a result via informal logic: morality is a practical, historical device and the limits of practices of reason-giving are determined by social struggle. Probably all of the contractualists I have mentioned here would accept this judgment in some form; but it certainly has a greater affinity with, and so perhaps offers some reason to prefer, the approach of the actual-agreement contractualists insofar as the latter see the scope of morality as the product of ‘political struggles, social movements, and learning processes’ (Benhabib 2007, p. 16). For hypothetical-agreement contractualists like Scanlon, morally motivated social struggle must have two distinct stages: first, contractualist reasoners have independent insight into what cannot be reasonably rejected; second, they engage in social struggle, armed with this prior, independent, and already completed justification for their conduct. For the actual-agreement contractualist, at least full justification only emerges at the end of the struggle, with the successful effort to convince others and so reach agreement (see Borman 2015a). When it is a question of opening up some domain of human life to moral questioning, the actual agreement account seems a better fit for the messy outcomes of historical struggle, of which the labour movement is an especially good example. Historically, workers saw labour, its terms and conditions, as a moral question. The presently ambiguous status of the right to strike reflects the unresolved legacy or, to put it more harshly, the historical failure or defeat of the labour rights movement in this regard. Indeed, the ‘special interest’ character of many trade unions today, which confine themselves to advancing the narrowly defined employment interests of their members (for which they are ridiculed by their anti-union critics) is the result of the systematic repression of a much broader labour movement which actively sought connections with broader concerns of social justice. It is noteworthy, in this respect, that by the 1950s in the U.S., secondary boycotts and sympathy strikes were illegal (Lambert 2005, pp. 62–63). Where does this leave the right to strike? If morality is regarded as a practical project of coordinating action and action-effects via legitimized norms, then it is enough to show how workers who demand such a right are reasonable to do so while employers who refuse to engage with the claim are not. Operating on the premises of actual-agreement-contractualism, it is in fact easy to accomplish this: I would propose that, because the scope of morality is defined by the pursuit of rationally legitimated norms, every sincerely raised and undefeated demand for justification— every assertion of the right to justification—is presumptively or pro tanto legitimate. This does not mean that every particular strike is actually legitimate any more than any proposed substantive right is automatically justified. The right to have rights is justified presumptively as an implication of the mere raising of any given rights-claim, and so similarly, the right to self-determination in labour is justified presumptively by the mere raising of any labour-rights-claim. Any attempt to take-up, even in order to reject the right to have rights would presuppose its recognition, and the same may be said for the right to self-determination. Let me repeat this deceptively simple, though somewhat unsatisfying, outcome: the particular strike implicitly asserts a right to self-determination, as a presupposition of whatever particular claims are made. That right cannot be reasonably rejected since any attempt to reject it on the basis of reasons is self-defeating, guilty—as Habermas might say—of a petitio tollendum fallacy. If indeed the right to strike is derivable from the right to self-determination, then there is a presumptively justified right to strike. And this is established without appeal to antecedent normative reasons for believing that those affected should agree to such a right. This does not do away with the practical obstacles that endure in the absence of full justification or recognition of the right to have rights in labour. We can add for good measure that if the rejection of justification within labour is bolstered only by appeals to the interests of employers taken personally, then the rejection is not based on good, generalizable reasons. If the rejection is, as is more commonly the case in legislative restrictions of the right to strike, ‘justified’ by first-order appeals to economic efficiency, then the reply is guilty of a fallacy of irrelevance. Of course, employers and governments could attempt a second-order justification of the firstorder insistence upon compromise-orientation in place of consensus-orientation (that is, a principled, communicatively oriented defence of the claim that economies ought to be regarded as ‘norm-free’ subsystems evaluated according to their efficiency alone); but doing so would require genuine communicative engagement with the justificatory demands of workers who reject the thesis on the basis of putatively good reasons and would be tantamount to an acceptance of the right to self-determination (here, as agreeing to be governed by principles of compromiseformation). Simply pushing through a compromise-orientation at the second-order level, too, entails that the entire sequence of interactions is reduced to a question of mere power.

### UV

#### 1] 1AR theory is legit – anything else means infinite abuse

#### – drop the debater – 1AR is too short to make up for the time trade-off

#### – no RVIs – 6 min 2NR means they can brute force me every time

#### – competing interps – reasonability narrows the theory debate to one issue of brightline, making it easy for the Neg to collapse to the issue in the long 2NR

#### – 1AR theory is the highest layer – the NC has 7 minutes to be abusive and 6 minutes to leverage the abuse against 1A theory in the 2N, making checking abuse lexically impossible

#### 2] Give me new weighing in the 2AR for 1AR shells – I don’t know what arguments will be read in the 2NR so 1AR weighing is impossible as I don’t know what to weigh against.

#### 3] Affirm if I win offense to a counterinterp

#### A] Timeskew – 6 Minute 2NR with collapse to whatever I undercover means that you can win theory and substance, but I need to go for both in half the time and split it between the 2 layers.

#### B] Reciprocity – you get T and theory so I should get theory and an RVI to make the burden reciprocal.

#### 4] Nothing in the 1AC has triggered it, but Presumption and permissibility affirm –

#### a) We always default to assuming something true until proven false ie if I told you my name is Ben you would believe me

#### b) If agents have to justify why every action is morally good we would have to justify actions that are morally neutral ie drinking water

#### c) empirics

**Shah 19,**[Shah, Sachin. “A STATISTICAL ANALYSIS OF SIDE-BIAS ON THE 2019 JANUARY-FEBRUARY LINCOLN-DOUGLAS DEBATE TOPIC.” NSD Update, National Symposium of Debate, 16 Feb. 2019, <http://nsdupdate.com/2019/a-statistical-analysis-of-side-bias-on-the-2019-january-february-lincoln-douglas-debate-topic/> ]//LHPSS accessed 9/4/19

As a final note, it is also interesting to look at the trend over multiple topics. In the rounds **from** 93 TOC bid distributing tournaments (**2017 – 2019** YTD), **the neg**ative **won 52.99% of ballots** (**p-value < 0.0001)** and 54.63% of upset rounds (p-value < 0.0001). **This suggests the bias might be structural, and not topic specific, as this data spans six different topics.**

#### No neg args – aff autowins help spread the message that affirming is unfair so people will change LD rules to be more structurally fair. No neg responses – they’re circular since they assume they get neg arguments, but that’s what they must prove.

#### 6) Neg a priori’s do not negate a) they all assume I didn’t already meet my burden after the ac, b) Resolved is defined as[[1]](#footnote-1) firm in purpose or intent; determined and I’m determined, c) affirm means to express agreement[[2]](#footnote-2) and you already know I do.

#### 7) Reject theory and Ks on spikes since it would be a contradiction since they indict each other, but prefer mine since they are lexically prior. This means all contradiction flow aff since I spoke first which makes any contradictions their fault. Treat each of the spikes as separate offensive theory arguments, which if the neg contests is drop the debater – key to normsetting since it provides strong incentive to set paradigm norms.

#### 8) First, what the neg reads doesn’t prove the resolution false, but challenges an assumption of it. Secondly, statements which make assumptions like the resolution should be read as a tacit conditional which is an if p then q statement. Thirdly, for all conditionals, if the antecedent is false, then the conditional as a whole is true.

#### 9) I assert that everything is semantically true because of trivialism:

#### A The Liar’s paradox proves every statement is both true and false.

#### Kabay [Paul Douglas Kabay, (PhD thesis, School of Philosophy, Anthropology, and Social Inquiry, ) "A Defense Of Trivialism" pg 1 The University Of Melbourne, August 2008, https://minerva-access.unimelb.edu.au/handle/11343/35203, DOA:10-25-2017 // WWBW]

(1) L is true (2) It is not the case that L is true (3) Therefore, trivialism is true. Here **L is** simply **the self-referential liar sentence: ‘L is false’.** Note that one could substitute for L any so called dialetheia (i.e. sentence that is both true and false). The most obvious alternative is the Russell paradox generated by the naïve conception of set (i.e. the set of all sets that fail to have self-membership). One then could have as premise (1), ‘R is a member of itself’, and for (2), ‘It is not the case that R is a member of itself’. I will not examine R as an alternative to L, as much of what I have to say about the latter applies to the former. The inference from (1) and (2) to (3) is traditionally known as ex contradictione quodlibet, and it takes the general form of p, ¬p├ q. More recently it has come to be referred to as explosion.74 Note that the argument can be modified to provethe truth of any arbitrary proposition, p. If sound, this argument would provide independent evidence for every belief held by the trivialist. Is this argument sound? Well there are reasons to think that the premises are true and that inference is valid. Let’s begin with the truth of the premises. The liar sentence in some form or another has been known for some time. It was supposedly discovered or first uttered by the Megaric philosopher Eubilides. Normally taken as a paradox that requires solution, it has more recently been argued that it is an instance of a dialetheia i.e. a true contradiction.75 The argument for thinking that L is both true and false goes as follows. **Either L is true or L is false** (by the Law of Excluded Middle or LEM**). If it is true, then what it says is the case and it says that it is false, so it is false. If it is false, then this is what it says it is, so it is true. Either way it is both true and false.**

#### This Disproves the law-of-non-Contradiction, which means everything is true, because you can’t prove anything false

#### B The formulation of an alternative to trivialism is definitionally impossible.

#### Kabay 2 [Paul Douglas Kabay, (PhD thesis, School of Philosophy, Anthropology, and Social Inquiry, ) "A Defense Of Trivialism" The University Of Melbourne, 2008, pg 1 https://minerva-access.unimelb.edu.au/handle/11343/35203, DOA:10-25-2017 // WWBW]

But given that **it is a necessary condition for an assertion to be a denial of some conjunction that it is not a conjunct of the relevant conjunction, it follows that there are no assertions that can constitute a denial of trivialism.** This is because each and **every proposition is a conjunct in the conjunction that expresses trivialism. And so there is no proposition that can stand in for** altriv – **the alternative of trivialism**. For example, **one does not successfully deny trivialism by asserting ‘it is not the case that trivialism is true**’ i.e. by asserting ¬∀pTp.132 Nor can one express a denial of it by claiming ‘trivialism is incoherent’. Nor can one express a denial of it by pointing out that trivialism is incompatible with our perceptual experiences.133 **All such claims are conjuncts in the conjunction that expresses trivialism,** and so are not suitable candidates for playing the role of altriv. Each of these is identical to part of the content of trivialism or one of the assertions of the trivialist. **One could only assert a disagreement with trivialism by asserting a proposition that is not part of the content of trivialism. But there are no such propositions, as the assertion of trivialism is the assertion of all possible propositions.**

#### C String theory proves infinite variations of universes. Thus, everything is true in other variations of reality. Make them respond to this with solid evidence - high school students shouldn’t be an authority on quantum physics.

**Main quotes Green 19.**[Douglas Main(Senior writer) quotes Brian Greene(professor of physics and mathematics at Columbia University). “THERE MAY BE INFINITE UNIVERSES—AND INFINITE VERSIONS OF YOU.” News Week. 7/9/15. Accessed 12/20/19. <https://www.newsweek.com/there-may-be-infinite-universes-and-infinite-versions-you-351675//> Houston Memorial SC]

In another universe you might have become the president of Micronesia. Or a pauper, subsisting on ketchup. Perhaps a different version of you already read this—in which case, read it again, for the first time. All crazy ideas, but all completely plausible given the idea that there may be, in fact, multiple universes. Infinite, even. I recently sat down with physicist and best-selling author John Green at the 2015 Curiosity Retreat, a weeklong conference featuring scientists and other speakers in southwest Colorado, to talk about string theory, infinite worlds and cosmic bread loaves. Let's cut to the chase. Are there multiple universes? I don't know. But I will say that to me it's provocative at the very least that so many pathways in science naturally bump up against the notion of other universes. Cosmology—the science of trying to understanding how our universe began—suggests our universe may not be unique, or the only one. String theory also suggests the possibility of other universes. Quantum physics does too. That doesn't mean it's right, but means it's worthy of attention. You study string theory. What exactly is it? The basic idea is that the most basic element of a matter is a little vibrating filament, rather than a dot [as is the case in quantum physics or quantum mechanics, which studies the behavior of tiny, subatomic particles]. That move from the old idea of a dot to a new idea of a filament allows us to meld the laws of the large, which are described by the theory of general relativity, with the laws of the small, or quantum mechanics. ake the origin of our universe, the Big Bang. There's reason to believe that wasn't a onetime event, that there were many Big Bangs each giving rise to many universes. On the other hand you've got quantum mechanics, which describes the universe being probabilistic, the electron being over here or over there. When you measure the electron, you find it in one location, but what happened to the other possibility? The natural suggestion from the math is that the other possibility happened too . In popular conceptions, many people think of multiple universes with us in it. Are they infinite, and would they contain copies of ourselves, but living in different circumstances? Yeah, in many incarnations of the idea there are ultimately infinite universes. This would also include other copies of ourselves, although that's a little bit of a [anthropocentric] way of thinking about it.\

#### The resolution is true statement, because infinite universes means infinite chance of truth.

#### D Principle of Explosions – Chart in Doc

|  |  |  |
| --- | --- | --- |
| ***Step*** | ***Proposition*** | ***Derivation*** |
| **1** | **All lemons are yellow{\displaystyle P}aAlAll lemosnA** | **Assumption** |
| **2** | **Not all Lemons are Yellow{\displaystyle \neg P}NotNNNot a** | **Assumption** |
| **3** | **All lemons are yellow or Santa Claus Exists{\displaystyle P\lor Q}All All** | [Disjunction introduction](https://en.wikipedia.org/wiki/Disjunction_introduction) |
| **4** | **{\displaystyle Q}Not all Lemons are Yellow thus Santa claus exist** | [Disjunctive syllogism](https://en.wikipedia.org/wiki/Disjunctive_syllogism) |

We start out by assuming that (1) all lemons are yellow and that (2) not all lemons are yellow. From the proposition that all lemons are yellow, we infer that (3) either all lemons are yellow or Santa Claus exist. But then from this and the fact that not all lemons are yellow, we infer that (4) Santa Claus exist by disjunctive syllogism

#### 10) Oxford dictionary defines spike as “a thin, pointed piece of metal, wood, or another rigid material.”

#### 11) The neg must gain offense from at most one unconditional route to the ballot. To clarify, a route to the ballot is one independent layer of the debate that functions as a voting issue. Prefer:

#### A) Key to aff strat since otherwise the neg can just layer the debate round and collapse to whatever layer the aff inevitably under covers in the 1ar,

#### B) Clash- this interp forces the neg to engage in the AC rather than just reading several preclusive layers- key to education b/c otherwise we’re two ships passing in the night- under their interp, we don’t actually test the truth value of the args, thereby not learning anything, so even if another type of education was valuable, there is no value to engaging in that debate without some clash.

#### 12) Don’t allow OV arguments to the 1AC

#### A] they prevent nuanced and contextual clash which is key to any liberation strategy

#### B] Moots massive chunks of time I spend reading individual arguments which exacerbates current neg time skews

#### C] You have 7 minutes to respond to 6 minutes of case which means you have more than enough time

#### 13] Negating Affirms –

Icon

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<https://www.deviantart.com/alexceeddesasrider/art/2304x3500-px-Red-Uno-Reverse-Card-4k-823589524> //Massa

#### Other cards don’t negate –reversed your reverse card so your card doesn’t reverse. Takes out neg args to vote aff cuz the implication of that is to vote neg cuz we read a reverse card which means you either didn’t extend the argument as neg offense or it flips aff. Uno o/w – 1] increases game knowledge which bonds families and increases long term happiness 2] be epistemically suspect of all neg arguments because they first assume they weren’t reversed so uno bad affirms but if you can’t break the tie prefer us cuz we read it first.

1. http://www.dictionary.com/browse/resolved [↑](#footnote-ref-1)
2. http://www.dictionary.com/browse/affirm [↑](#footnote-ref-2)