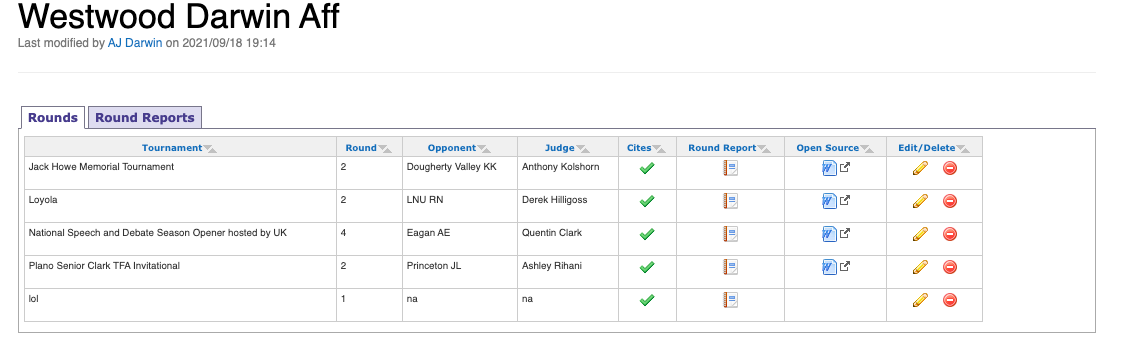
## 1 – Theory

**Interpretation: Debaters must disclose full round reports for all past debates on the NDCA LD wiki prior to the round.**

**Violation: They only disclose 1 round per tournament and don’t disclose 1ar or 2ar collapses**

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**Standards:**

1. **Strat skew – they can see my round reports and tailor their case to my past strategies, but I can’t do the same. That destroys my ability to strategically engage in the round because I don’t have enough information to form a neg strategy based on possible 1ARs and 2ARs. Skews fairness because they will always have better strategy.**
2. **Critical thinking – if I know their past collapses, then I can think strategically to craft a 1NC. That’s good for education because strategic thinking is a useful skill.**

**Fairness is a voter because**

1. **The only way a judge can determine who’s better is if we enter the debate on an even playing field.**
2. **People quit if they lose to unfair arguments so fairness is a prereq to debate’s existence.**

**Education is voter because:**

1. **It’s the only portable benefit of debate.**
2. **It’s the only reason we get funding.**

**Theory is drop the debater:**

1. **Only DTD enables theory to deter bad behavior and be a tool for norm setting. Drop the Arg just lets them dodge whatever they did wrong with barley any consequences.**
2. **Dropping the arg can’t rectify past abuse because the 1AC was uniquely bad, so there should be a consequence.**

**No RVI’s:**

1. **they’re illogical – it doesn’t make sense to reward someone for not doing anything bad. People need to do good things to win.**
2. **RVI’s chill legitimate theory, justifying even more abuse.**

**Competing Interps:**

1. **Reasonability usually lacks a brightline and favors unnecessary judge intervention.**
2. **Reasonability lets them arbitrarily choose a brightline that favors their arguments – skews fairness.**

## 2 – NC

#### The reason morality exists in the first place is to regulate our actions towards others. If any moral code is not motivational then there is no reason to do what is right and that code merely fails to escape the skeptical conclusion. Motivational externalism collapses into internalism.

**Joyce 1**, Richard (Professor of Philosophy at Victoria University Wellington, New Zealand). The Myth of Morality. 2001. [Bracketed for grammatical clarity] //Park City NL

Back to the [Suppose] external reason[s]. Suppose it were claimed, instead, that I have a reason to refrain from drinking the coffee because it is tapu and must not be touched. This reason claim will be urged regardless of what I may say about my indifference to tapu, or my citing of nihilistic desires to tempt the hand of fate. [r]egardless of my desires (it is claimed) I ought not drink - l have a reason not to drink. But how could that reason ever explain any action of mine? Could the external reason even explain my [action] from drinking? Clearly, in order to explain it the external reason must have some causally efficacious role [in] among the antecedents of the action (in this case, an omission) — l must have in some manner. "internalized" it. The only possibility, it would seem, consistent with its being an external reason, is that I believe the external reason claim [but] : I believe that the coffee is tapu. There's no doubting that such a belief can play a role in explaining actions - including my refraining from drinking the coffee. The question is whether the belief alone can[not] produce action, to which the correct answer is “No.” A very familiar and eminently sensible view says that **in** order to explain an action the belief must couple with desires (such that those same desires had in the absence of the belief would not have resulted in the action). And this seems correct: if I believe that the coffee is [bad] tapu but really just don’t care about that, then I will not refrain from drinking it. So in order for the belief to explain action it must couple with [desire] elements - but in that case the putative external reason collapses into an internal one.

#### Additionally, agents can only be motivated by their own desires; not the external desires of another because:

#### [A] External desires are inaccessible through empirical uncertainty – an evil demon could deceive us, we could be dreaming, or in a simulation, and we’re unable to know others’ experiences, so externalism is an unreliable basis for ethics since we can only verify and access internal drives.

#### [B] Individuals have unlimited wants and those are not communicated, so we never know what others want

#### [C] We only care about our own desires as individuals are self interested and don’t care about helping others, even if we did know how to help.

#### Only a contractarian system that derives principles of mutual restraint from individuals’ self-interest account for this fact because contractarian principles are necessarily in the interest of all parties involved because they wouldn’t constrain their action against their will.

**Gauthier 86** Gauthier, David P. *Morals by Agreement*. Oxford: Clarendon, 1986. Print. // Park City NL

Moral principles are introduced as the objects of full voluntary ex ante agreement among rational persons. Such agreement is hypothetical, in supposing a pre-moral context for the adoption of moral rules and practices. But the parties to agreement are real, determinate individuals, distinguished by their capacities, situations, and concerns. In so far as [Since] they would agree to constraints on their choices, restraining their pursuit of their own interests, they acknowledge a distinction between what they may and may not do. As rational persons understanding the structure of their interaction, they recognize for mutual constraint, and so for a moral dimension in their affairs.

#### Additionally, self-interest is determined at the time of the original decision to rise to a norm of mutual self-restraint. For example, I might say that eating ice cream is in my self-interest because I’m hungry even if it will lead to extinction somehow in the future.

#### Thus, the standard is consistency with contractarian principles of mutual restraint, defined as those principles by which individuals would constrain their actions with the belief that doing so would serve their self-interest.

#### Prefer additionally:

#### [1] Consent – contractarianism is based on consent – implicit in acceptance of a contract – which ultimately determines what qualifies as good or evil. Moral theories must be based in consent otherwise actions could never be determinate.

**Enoch 15** David Enoch. “Against Public Reason.” Central European University. 2015.

Recall the characteristic feature of public reason accounts – in order to reconcile liberty and authority, they require that the relevant authority or principles be justified to all those subject to the authority.And while falling short of requiring consent, this requirement does require some kind of engagement of the subjects as they actually are. But this creates a problem, at least in the context of hoping to vindicate some contemporary states. The problem is that actual citizens of actual large-scale contemporary states are a very varied bunch. Different people are committed – sometimes even in the deepest ways – **to all sorts of views and doctrines,** they value – even intrinsically – all sorts of different things. If the justifications offered to them are to engage them as they actually are – perhaps based on principles they accept, or on the values they hold dear, or on what is already there in their motivational set – then it’s hard to believe that there is anything at all that can be justified to all. This is perhaps clearest on consensus versions of public reason accounts, according to which for a political principle (e.g.) to be legitimate there must be a justification for it that is available (in the relevant way) to all11. **But it** remains true even on convergence views, according to which the condition **necessary for legitimacy is just that for any citizen, there’s a justification available to her** (without the further requirement that it must be the very same justification that’s available to all)12 . So long as the justification-to requirement is non-vacuous, and so long as the relevant constituency consist of all the citizens of a contemporary state as we actually find them, it’s hard to imagine anything at all passing the bar.

#### [2] Infinite Regress – Only contractarianism can avoid an infinite regress. When we look to an external authority to derive normative conceptions of the good, we are left wondering why a certain good is actually good. Any conception of morality and what people are due begs the question of why our assessment of individual dues ought be preferred over other assessments. Contractarianism avoids this by allowing individuals to construct conceptions of the good based on a rational restriction of their future actions.

#### [3] Performativity – You agree to 4 minutes of prep and if you tried to go over the judges would down you or tell the tournament to DQ you. Their very performance justifies the NC framework and proves the AC collapses to the NC.

#### Negate:

#### Strikes inhibit the ability to create contracts, create power imbalances, and violate individual contracts.

Levine 1, Peter. "The Libertarian Critique of Labor Unions." Philosophy and Public Policy Quarterly 21.4 (2001): 17-24. (Peter Levine is the Associate Dean for Research and Lincoln Filene Professor of Citizenship & Public Affairs in Tufts University’s Jonathan Tisch College of Civic Life. He has secondary appointments in the Tufts Philosophy Department and the Tufts Clinical and Translational Sciences Institute. He was the founding deputy director (2001-6) and then the second director (2006-15) of Tisch College’s CIRCLE, The Center for Information and Research on Civic Learning and Engagement, which he continues to oversee as an associate dean.) JG

Libertarians strongly defend freedom of choice and association. Thus, when workers choose to act collectively, negotiate together, or voluntarily walk off the job, libertarians have no reasonable complaint--even if other people are harmed--because they support the right to make and exit voluntary partnerships. But unions gain strength **by overriding private rights.** They routinely block anyone from working **under a non-union contract**, and they prevent employers from making offers--even advantageous ones--to individual workers unless the union is informed and consents. Unions declare strikes and establish picket lines to prevent **customers and workers** from **entering company property**; they may **fine employees who cross these lines.** They also extract fees from all workers who are covered by their contracts. Although covered workers may avoid paying for certain union functions (such as lobbying) that are not germane to contract issues, they must pay for strikes and other activities that some of them oppose. The great libertarian theorist Friedrich Hayek concluded that unions “are the one institution where government has signally failed in its first task, that of preventing coercion of men by other men--and by coercion I do not mean primarily the coercion of employers but the coercion of workers by their fellow workers.” Hayek may have been thinking mainly of corrupt and unaccountable union leaders. But even a completely democratic union sometimes supplants private rights. As libertarians like Morgan O. Reynolds point out, majorities within a union are able to ignore minorities’ preferences.

## Case

### Ov

1. **Tailoring Objection: I can tailor maxims to be specific and universalizable. For example, I can say “Only people named Noam can lie, but not to each other.” It’s universalizable, but still bad. Universalizability doesn’t prevent immoral action.**
2. **Shmagency Objection: Kantianism requires all people to be active moral agents. However, one can merely choose to act out of self-interest rather than moral reasoning. That takes out Kant because it relies on everyone being a moral actor.**
3. **Contradiction: Situations where one must violate the categorical imperative no matter what they choose to do. For example, one is given a choice where they can either lie or be pressured into hurting someone. Kant gives no solution, as one can’t weigh between maxims. That makes Kant non-action binding in many situations.**

### A2 Reason

#### Reason isn’t a priori:

1. **Some people can’t reason: young children and individuals with intellectual disabilities can’t use formal logic to make ethical choices,**
2. **Peoples’ reasoning is influenced by their experiences and values. Parents teach their children how to think, peoples’ experiences lead them to make different decisions, and cultural differences lead to differing moral compasses. If reason was objective, a priori, and constitutive to humanity, then everybody would agree on ethics.**
3. **Cross apply the shmagency objection – not everybody chooses to reason**

#### A2 Infinite Regress:

1. **“A reason” isn’t the same as “reason.” reason is rationality, while “A reason” is a justification. Justification doesn’t ceded the authority of rationality. Justification can also be empirical rather than rational.**
2. **The argument is circular. “Reason is good because it is reasonable” just assumes that reason has authority. Using reason to justify reason doesn’t make reason inherently true.**