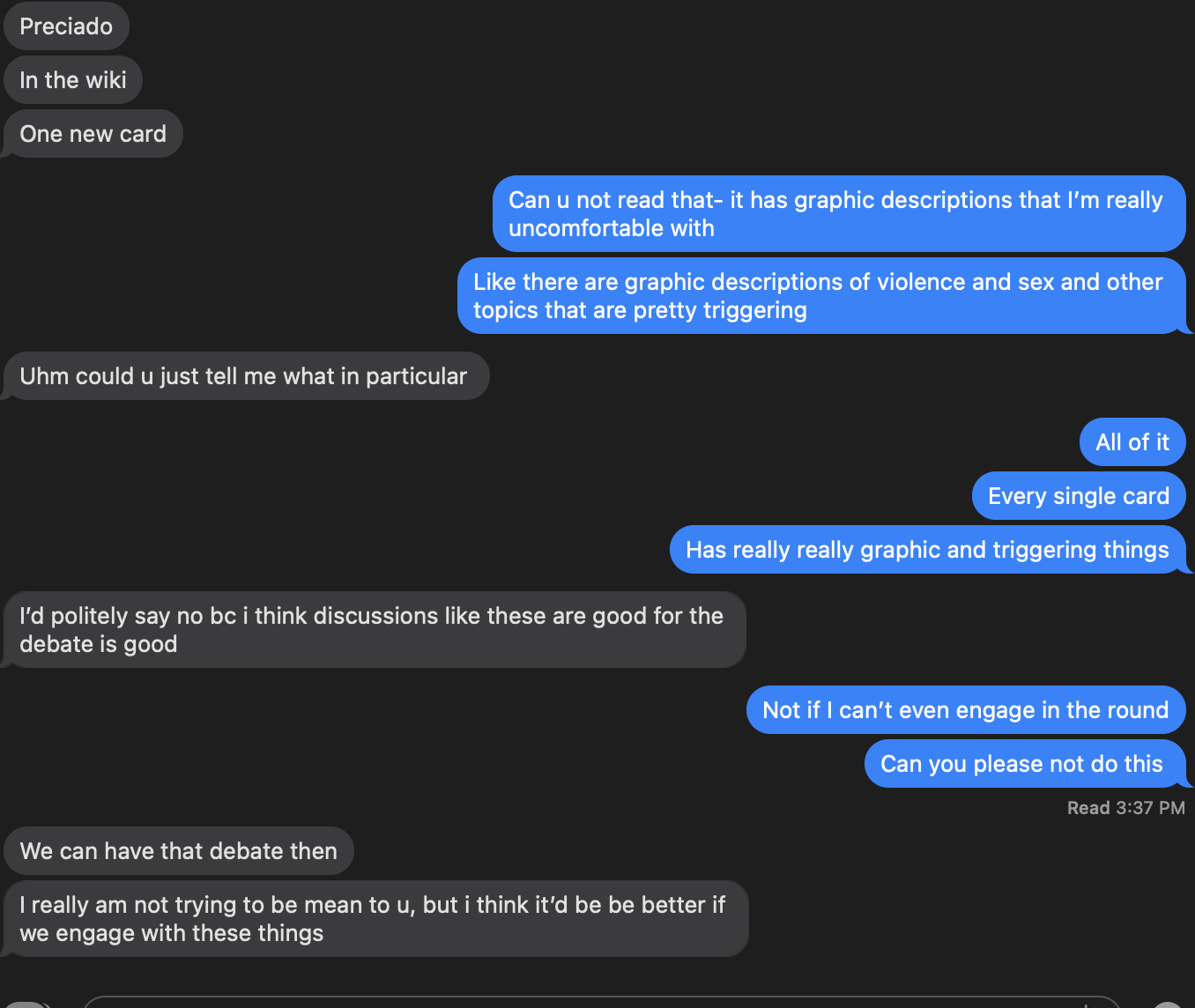
### 1NC- OFF

Independent voter- I asked my opponent not to read this aff because it has really really triggering descriptions of sex and violence that I have the right to refuse to debate. Their preciado card’s talk about naked bodies, rape, graphic descriptions of sex that are triggering and upsetting, as well as descriptions of things like porn which are unsafe and illegal for minors to view. They should lose the round for this- wanting to have a discussion about really graphic stuff like this should not outweigh a humble request to not read upsetting and triggering material. Judge, your role is to be an educator and you shouldn’t condone practices that undermine the safety and appropriateness of the round. Please drop the debater. If you are fine with it, **I am also willing to stake the round because you made it inaccessible for me.** So many people read gender affs that don’t have graphic descriptions which they could have done but didn’t.



### 1NC- OFF

#### interp - the aff must defend member nations of the WTO reduce intellectual property protections. To clarify - member nations must be governments that are members of the WTO.

#### “Resolved” means to enact by law.

Words & Phrases ’64

(Words and Phrases; 1964; Permanent Edition)

Definition of the word “resolve,” given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It is of similar force to the word “enact,” which is defined by Bouvier as meaning “to establish by law”.

#### [4] Standards to Prefer:

#### First - Fairness – radically re-contextualizing the resolution lets them defend any method tangentially related to the topic exploding Limits, which erases neg ground via perms and renders research burdens untenable by eviscerating predictable limits. Procedural questions come first – debate is a game and it makes no sense to skew a competitive activity as it requires effective negation which incentivizes argument refinement, but skewed burdens deck pedagogical engagement.

#### Second - Clash – picking any grounds for debate precludes the only common point of engagement, which obviates preround research and incentivizes retreat from controversy by eliminating any effective clash. Only the process of negation distinguishes debate and discussion by necessitating iterative testing and effective engagement, but an absence of constant refinement dooms revolutionary potential.

#### Third – SSD – their model that allows them to side-step the topic on both the Aff and Neg hurts debate as a site of role experimentation – choosing to individually engage both sides solves argument refinement and self-reflexivity breeding constantly evolving methodology which is key to activist resistance BUT side-stepping it ingrains ideological dogmatism by imposing artificial lines in the sand for what not to experiment replicating imperial ideologies about exclusion.

#### Fourth – Topic Education – nitty gritty debates on details of medicine and health policy is key to knowledge generation of constructive strategies to solve oppression.

Galea 18, Sandro. Healthier: Fifty thoughts on the foundations of population health. Oxford University Press, 2017. (Professor of Public Health at Boston University)//Elmer

How should we in academic public health engage with the issue of racism, at both interpersonal and structural levels? How might we best mitigate its effects? I suggest four possible approaches. First, we must tackle racism at the community level. In this capacity, some of us may choose to express solidarity with affected groups, participating in public shows of support. Such actions ensure that the issue of racism moves to the forefront of the public debate and stays there. Indeed, peaceful public statements of concern about a pressing social issue always have a place in an open society, and our responsibility to make these statements is not in any way inconsistent with our role as members of an academic community. Given that we are members of this community, my second suggestion relates to how our scholarship may pave the way for progress on this issue. The work of **knowledge generation** can help **inform acute social needs**, developing **constructive strategies** to help solve the urgent problems of our time—problems such as racism. This nudges us toward a scholarship of consequence, where we aim to shed light on the root causes of racial divides and the link between racism and the health of the public. To do this, **we must prioritize our research questions** accordingly. By focusing on what matters most, and orienting our scholarship toward areas of inquiry that tackle the foundational drivers of population health, we stand to make a real difference in creating a fairer, less racially fraught society. Third, we are charged at our various institutions with **fostering an education environment that both teaches** the foundations of our field and prepares students to engage with evolving issues of contemporary **public health** importance. That calls for an education that is **dynamic** and **reflexive**, but also one that is encouraging and respectful of the **sharing of ideas.** Such an academic climate does much to advance the goals of engendering **mutual understanding and identifying solutions** grounded in diversity of experience, opinion, and perspective. It is not enough to merely acknowledge disparities; we need to engage in difficult, sometimes uncomfortable discussions about these issues in order to understand one another and improve the often unacceptable conditions our scholarship makes all too apparent to us. Finally, insofar as public health centers around shaping the conditions that make people health, and insofar as those conditions depend on the introduction of health in all sectors, we need to work toward a health conversation that extends well beyond the walls of academia. This agitates for an engagement with the public conversation around the issue of racism wherever the conversation may arise. Public health’s unique perspective, informed by its scholarship, is well positioned to influence how we understand racism and its consequences for the well-being of populations. By clarifying the links between racism and health by making them unignorable in the public debate, we can then begin to advance solutions. Needless to say, racism and hate of any kind are intolerable, even when we do not take into account their health consequences. But health, as a universal aspiration, can serve as a clarifying lens for action, elevating the importance of creating a society free of racism, where health will no longer be determined by the color of a person’s skin. The actions of a committed, activist public health will go far toward bringing this about.

#### TVA- read the aff but defend a political action by member nations of the WTO that reduces IP

#### The state is a necessary stasis of analysis to organize micro-politics – the aff gets coopted because individual radicalism misunderstands how power operates.

Bayat ’13 (Asef; Professor of Sociology at the University of Illinois; 2013, “Life As Politics: How Ordinary People Change the Middle East,” pp. 41-45)

The dearth of conventional collective action— in par tic u lar, contentious protests among the subaltern groups (the poor, peasants, and women) in the developing countries, together with a disillusionment with dominant socialist parties, pushed many radical observers to “discover” and highlight different types of activism, however small- scale, local, or even individualistic. Such a quest, meanwhile, both contributed to and benefi ted from the upsurge of theoretical perspectives, during the 1980s, associated with poststructuralism that made micropolitics and “everyday resistance” a popular idea. James Scott’s departure, during the 1980s, from a structuralist position in studying the behavior of the peasantry in Asia to a more ethnographic method of focusing on individual reactions of peasants contributed considerably to this paradigm shift .27 In the meantime, Foucault’s “decentered” notion of power, together with a revival of neo- Gramscian politics of culture (hegemony), served as a key theoretical backing for micropolitics, and thus the “re sis tance” perspective. The notion of “re sis tance” came to stress that power and counterpower were not in binary opposition, but in a decoupled, complex, ambivalent, and perpetual “dance of control.”28 It based itself on the Foucauldian idea that “wherever there is power there is re sis tance,” although the latter consisted largely of small- scale, everyday, tiny activities that the agents could aff ord to articulate given their po liti cal constraints. Such a perception of re sis tance penetrated not only peasant studies, but a variety of fi elds, including labor studies, identity politics, ethnicity, women’s studies, education, and studies of the urban subaltern. Thus, multiple researchers discussed how relating stories about miracles “gives voice to pop u lar re sis tance”29; how disenfranchised women resisted patriarchy by relating folktales and songs or by pretending to be possessed or crazy;30 how reviving extended family among the urban pop u lar classes represented an “avenue of po liti cal participation.”31 The relationships between the Filipino bar girls and western men were discussed not simply in terms of total domination, but in a complex and contingent fashion;32 and the veiling of the Muslim working woman has been represented not in simple terms of submission, but in ambivalent terms of protest and co- optation— hence, an “accommodating protest.”33 Indeed, on occasions, both veiling and unveiling were simultaneously considered as a symbol of re sis tance. Undoubtedly, such an attempt to grant agency to the subjects that until then were depicted as “passive poor,” “submissive women,” “apo liti cal peasant,” and “oppressed worker” was a positive development. The re sis tance paradigm helps to uncover the complexity of power relations in society in general, and the politics of the subaltern in par tic u lar. It tells us that we may not expect a universalized form of struggle; that totalizing pictures oft en distort variations in people’s perceptions about change; that local should be recognized as a signifi cant site of struggle as well as a unit of analysis; that or ga nized collective action may not be possible everywhere, and thus alternative forms of struggles must be discovered and acknowledged; that or ganized protest as such may not necessarily be privileged in the situations where suppression rules. The value of a more fl exible, small- scale, and unbureaucratic activism should, therefore, be acknowledged.34 These are some of the issues that critiques of poststructuralist advocates of “re sis tance” ignore.35 Yet a number of conceptual and political problems also emerge from this paradigm. The immediate trouble is how to conceptualize re sis tance, and its relation to power, domination, and submission. James Scott seems to be clear about what he means by the term: Class re sis tance includes any act(s) by member(s) of a subordinate class that is or are intended either to mitigate or deny claims (for example, rents, taxes, prestige) made on that class by superordinate classes (for example, landlords, large farmers, the state) or to advance its own claims (for example, work, land, charity, respect) vis-à- vis these superordinate classes.36 [emphasis added] However, the phrase “any act” blocks delineating between qualitatively diverse forms of activities that Scott lists. Are we not to distinguish between large- scale collective action and individual acts, say, of tax dodging? Do reciting poetry in private, however subversive- sounding, and engaging in armed struggle have identical value? Should we not expect unequal aff ectivity and implications from such diff erent acts? Scott was aware of this, and so agreed with those who had made distinctions between diff erent types of resistance— for example, “real re sis tance” refers to “or ga nized, systematic, pre- planned or selfl ess practices with revolutionary consequences,” and “token re sis tance” points to unor ga nized incidental acts without any revolutionary consequences, and which are accommodated in the power structure.37 Yet he insisted that the “token re sis tance” is no less real than the “real re sis tance.” Scott’s followers, however, continued to make further distinctions. Nathan Brown, in studying peasant politics in Egypt, for instance, identifi es three forms of politics: atomistic (politics of individuals and small groups with obscure content), communal (a group eff ort to disrupt the system, by slowing down production and the like), and revolt ( just short of revolution to negate the system).38 Beyond this, many resistance writers tend to confuse an awareness about oppression with acts of resistance against it. The fact that poor women sing songs about their plight or ridicule men in their private gatherings indicates their understanding of gender dynamics. This does not mean, however, that they are involved in acts of resistance; neither are the miracle stories of the poor urbanites who imagine the saints to come and punish the strong. Such an understanding of “resistance” fails to capture the extremely complex interplay of conflict and consent, and ideas and action, operating within systems of power. Indeed, the link between consciousness and action remains a major sociological dilemma.39 Scott makes it clear that re sis tance is an intentional act. In Weberian tradition, he takes the meaning of action as a crucial element. This intentionality, while signifi cant in itself, obviously leaves out many types of individual and collective practices whose intended and unintended consequences do not correspond. In Cairo or Tehran, for example, many poor families illegally tap into electricity and running water from the municipality despite their awareness of their behavior’s illegality. Yet they do not steal urban ser vices in order to express their defi ance vis-à- vis the authorities. Rather, they do it because they feel the necessity of those ser vices for a decent life, because they fi nd no other way to acquire them. But these very mundane acts when continued lead to signifi cant changes in the urban structure, in social policy, and in the actors’ own lives. Hence, the signifi cance of the unintended consequences of agents’ daily activities. In fact, many authors in the re sis tance paradigm have simply abandoned intent and meaning, focusing instead eclectically on both intended and unintended practices as manifestations of “re sis tance.” There is still a further question. Does re sis tance mean defending an already achieved gain (in Scott’s terms, denying claims made by dominant groups over the subordinate ones) or making fresh demands (to “advance its own claims”), what I like to call “encroachment”? In much of the re sis tance literature, this distinction is missing. Although one might imagine moments of overlap, the two strategies, however, lead to diff erent po liti cal consequences; this is so in par tic u lar when we view them in relation to the strategies of dominant power. The issue was so crucial that Lenin devoted his entire What Is to Be Done? to discussing the implications of these two strategies, albeit in diff erent terms of “economism/trade unionism” vs. “social demo cratic/party politics.” What ever one may think about a Leninist/vanguardist paradigm, it was one that corresponded to a par tic u lar theory of the state and power (a capitalist state to be seized by a mass movement led by the working- class party); in addition, it was clear where this strategy wanted to take the working class (to establish a socialist state). Now, what is the perception of the state in the “resistance” paradigm? What is the strategic aim in this perspective? Where does the resistance paradigm want to take its agents/subjects, beyond “prevent[ing] the worst and promis[ing] something better”?40 Much of the literature of re sis tance is based upon a notion of power that Foucault has articulated, that power is everywhere, that it “circulates” and is never “localized here and there, never in anybody’s hands.” 41 Such a formulation is surely instructive in transcending the myth of the powerlessness of the ordinary and in recognizing their agency. Yet this “decentered” notion of power, shared by many poststructuralist “re sis tance” writers, underestimates state power, notably its class dimension, since it fails to see that although power circulates, it does so unevenly— in some places it is far weightier, more concentrated, and “thicker,” so to speak, than in others. In other words, like it or not, the state does matter, and one needs to take that into account when discussing the potential of urban subaltern activism. Although Foucault insists that re sis tance is real when it occurs outside of and in de pen dent of the systems of power, the perception of power that informs the “re sis tance” literature leaves little room for an analysis of the state as a system of power. It is, therefore, not accidental that a theory of the state and, therefore, an analysis of the possibility of co- optation, are absent in almost all accounts of “resistance.” Consequently, the cherished acts of resistance float around aimlessly in an unknown, uncertain, and ambivalent universe of power relations, with the end result an unsettled, tense accommodation with the existing power arrangement. Lack of a clear concept of resistance, moreover, often leads writers in this genre to overestimate and read too much into the acts of the agents. The result is that almost any act of the subjects potentially becomes one of “resistance.” Determined to discover the “inevitable” acts of resistance, many poststructuralist writers often come to “replace their subject.”42 While they attempt to challenge the essentialism of such perspectives as “passive poor,” “submissive Muslim women,” and “inactive masses,” they tend, however, to fall into the trap of essentialism in reverse— by reading too much into ordinary behaviors, interpreting them as necessarily conscious or contentious acts of defi ance. This is so because they overlook the crucial fact that these practices occur mostly within the prevailing systems of power. For example, some of the lower class’s activities in the Middle East that some authors read as “re sis tance,” “intimate politics” of defi ance, or “avenues of participation” may actually contribute to the stability and legitimacy of the state.43 The fact that people are able to help themselves and extend their networks surely shows their daily activism and struggles. However, by doing so the actors may hardly win any space from the state (or other sources of power, like capital and patriarchy)— they are not necessarily challenging domination. In fact, governments often encourage self- help and local initiatives so long as they do not turn oppositional. They do so in order to shift some of their burdens of social welfare provision and responsibilities onto the individual citizens. The proliferation of many NGOs in the global South is a good indicator of this. In short, much of the re sis tance literature confuses what one might consider coping strategies (when the survival of the agents is secured at the cost of themselves or that of fellow humans) and effective participation or subversion of domination. There is a last question. If the poor are always able to resist in many ways (by discourse or actions, individual or collective, overt or covert) the systems of domination, then what is the need to assist them? If they are already po litically able citizens, why should we expect the state or any other agency to empower them? Misreading the behavior of the poor may, in fact, frustrate our moral responsibility toward the vulnerable. As Michael Brown rightly notes, when you “elevate the small injuries of childhood to the same moral status as suff ering of truly oppressed,” you are committing “a savage leveling that diminishes rather than intensifi es our sensitivities to injustice.” 44

#### Endorse the hard work of institutional reform – their sweeping claims lead to violence and can’t engage materiality.

Condit ’15 (Celeste; 2/4/15; Ph.D. in Rhetorical Studies from the University of Iowa, B.S. in Speech from the University of Iowa, Distinguished Research Professor of Communication Studies at the University of Georgia, awarded author; Quarterly Journal of Speech, Vol 101. Issue 1. “Multi-Layered Trajectories for Academic Contributions to Social Change,”)

The theories of social change that dominated American Communication Studies at the close of the twentieth century echoed those of the Western humanities. These theories spurred extensive thought about the performances of individual identity and the relationship of identity to mass media and culture, and they probably had some laudable influence on the broader culture. They are, however, inadequate to the evolving contexts I have described. One can sum up the most widely circulating theories of social change among “critical social theorists” of the twentieth century in the following, admittedly simplified, statement: There is **an (evil) Totality** (fill in the blank with one or more: patriarchy, whites, the West, the U.S., neo-liberalism, global capitalism) that **must be overturned** by a Radical Revolution. **We don't know** the shape of **what will come after** the Revolution, but The Evil is a construction of the Totality, so **anything that comes after will be better**. All you need is … (fill in the **blank**: Love, Courage, Violence, etc.). For an example, read Slavoj Žižek's attack on the evil Totality (“capitalism,”5 pp. 41/49), which requires the “excess” of violence named as “courage”6 (pp. 75, 78, 79), via “a leap”7 (p. 81), to eliminate “democracy” for a yet-to-be-imagined “new collectivity” (p. 85).8 The resilience of this social theory identifies it as a rhetorical attractor; a predispositional symbolic set that readily transmits **emotive potency**. To appropriate Kenneth Burke's terms, the bio-symbolics of human political relationships readily create a “grammar” and “rhetoric” in the form of a **unified enemy** that can be imagined as defeated in a singular battle, after which, things in “our” tribe may be harmonious. To identify this fantasy theme in this way is to suggest that it may not merely be the product of “Western” or “capitalist” imaginations, but rather that it arises from an intersection of the structural characteristics of language systems and the nature of human biologies (which readily adopt both tribal social cooperation and inter-tribal competition). Because neither biology nor symbolics are deterministic systems, this fantasy theme is avoidable, even if it is powerfully attractive. Because both biology and symbolics are material, however, specific kinds of work are necessary in order to avoid the lure of that predisposition. This point is crucial, because it invalidates the twentieth century (idealist) approaches to social change, which envisioned a single (violent) leap away from the social as sufficient to create and maintain better worlds. Thus, when Žižek and others urge us to “Act” with violence to destroy the current Reality, **without a vision of an alternative**, on the grounds that the links between actions and consequences are never certain, we can call his appeal both a **failure of imagination and** a failure of **reality**. As for reality, we have dozens of revolutions as models, and the historical record indicates quite clearly that they generally lead not to harmonious cooperation (what I call “AnarchoNiceness” to gently mock the romanticism of Hardt and Negri) but instead to the production of totalitarian states and/or **violent factional strife**. A materialist constructivist epistemology accounts for this by predicting that it is not possible for symbol-using animals to exist in a symbolic void. All symbolic movement has a trajectory, and if you have not imagined a potentially realizable alternative for that trajectory to take, then what people will **leap into** is **biological predispositions**—the first iteration of which is the rule of the strongest primate. Indeed, this is what experience with revolutions has shown to be the most probable outcome of a revolution that is merely against an Evil. The failure of imagination in such rhetorics thereby reveals itself to be critical, so it is worth pondering sources of that failure. The rhetoric of “the kill” in social theory in the past half century has repeatedly **reduced** to the leap into a void because **the symbolized alternative** that the context of the twentieth century otherwise predispositionally offers is to the binary opposite of capitalism, i.e., communism. That rhetorical option, however, has been foreclosed by the historical discrediting of the readily imagined forms of communism (e.g., Žižek9). The hard work to invent better alternatives is not as dramatically enticing as the story of the kill: such labor is **piecemeal, intellectually difficult**, requires multi-disciplinary understandings, and perhaps requires more creativity than the typical academic theorist can muster. In the absence of a viable alternative, the appeals to Radical Revolution seem to have been sustained by the emotional zing of the kill, in many cases amped up by the appeal of autonomy and manliness (Žižek uses the former term and deploys the ethos of the latter). But if one does **not provide a viable vision** that offers a reasonable chance of leaving most people better off than they are now, then **Fox News has a better offering** (you'll be free and you'll get rich!). A revolution posited as a void cannot succeed as a horizon of history, other than as constant local scale violent actions, perhaps connected by shifting networks we call “terrorists.” This analysis of the geo-political situation, of the onto-epistemological character of language, and of the limitations of the dominant horizon of social change indicates that the focal project for progressive Left Academics should now include the hard labor to produce alternative visions that appear **materially feasible**.

#### TVA is terminal defense – proves our models aren’t mutually exclusive - any response to the substance of the TVA is offense for us because it proves our model allows for clear contestation. Form over Content doesn’t take it out since we don’t restrict Form, just the substantive burden of the Aff.

#### Prefer Competing Interpretations – reasonability is arbitrary and causes a race to the bottom. This means reject Aff Impact Turns predicated on their theory since we weren’t able to adequately prepare for it.

### 1NC – OFF

**Procedural fairness is a voter and outweighs a] it’s an intrinsic good – debate is fundamentally a game and some level of competitive equity is necessary to sustain the activity, b] probability – debate can’t alter subjectivity, but it can rectify skews which means the only impact to a ballot is fairness and deciding who wins, c] it internal link turns every impact – a limited debate promotes in-depth research and engagement which is necessary to access all of their education.**

#### Reject 1AR theory A] NO 3NR so 2ar gets to weigh however they want B] time skew- 1NC theory first A] Abuse was self-inflicted which takes out their infinite abuse claims B] 1nc t/theory is more common, so resolving it first sets better norms B] It definitionally comes prior since it was introduced first which takes out time skew. Also 7-6 time skew ow. Negating is harder so you grant me an rvi on all 1ar shells- Judge psychology they get a 2ar judge psychology advantage. Go for good shells if ur afraid of rvis. 1ar theory drop the arg. A] They can spam no risk shells that make a 2n impossible since we have to adequately answer all of them and win substance. Use reasonability on 1ar shells. Aff skew — 1AR theory is really biased since 2ARs lbl every argument with new answers since no 3n–some strategic advantage is needed to check back 2AR sandbagging; reasonability is goldilocks: prevents abusive 1NCs cuz they’re unreasonable while the 2N has a fighting chance Winning offense is impossible – they get 3 minutes to lbl every one of our standards with no response, which means definitionally it’s impossible to win 2N offense, which means the bar should be "defense to 1AR standards" All theory paradigm issues the aff thinks are good must be in the 1ac since they have 1 more speech than me on theory so they should take a stance sooner so I don’t have to answer all of them in one speech while they can go for them in multiple – 2n issues are reciprocally answered by the 2ar. Drop the debater on 1nc shells to deter 1ac abuse since they started it. Use fairness and education. Competing interps because 2ars always go for ethosy reasonability dumps and win, which is arbitrary and a race to the bottom.

### 1NC – OFF

#### Permissibility and presumption negate

#### 1] Obligations- the resolution indicates the affirmative has to prove an obligation, and permissibility would deny the existence of an obligation

#### 2] Falsity- Statements are more often false than true because proving one part of the statement false disproves the entire statement. Presuming all statements are true creates contradictions which would be ethically bankrupt.

#### 3] Negating is harder (hedge)

#### 4] Affirmation theory- Affirming requires unconditionally maintaining an obligation

Affirm: maintain as true.

That’s Dictionary.com- “affirm” https://www.dictionary.com/browse/affirm

#### The role of the ballot is to determine whether the resolution is a true or false statement – anything else moots 7 minutes of the nc – their framing collapses since you must say it is true that a world is better than another before you adopt it.

#### Negate because either the aff is true meaning its bad for us to clash w/ it because it turns us into Fake News people OR it’s not meaning it’s a lie that you can’t vote on for ethics

#### They justify substantive skews since there will always be a more correct side of the issue but we compensate for flaws in the lit.

#### Scalar methods like comparison increases intervention – the persuasion of certain DA or advantages sway decisions – T/F binary is descriptive and technical.

### 1NC—OFF

#### Interpretation: The aff must explicitly specify a comprehensive role of the ballot in the form of a text in the 1AC where they clarify how offense links back to the role of the ballot, such as whether post-fiat offense or pre-fiat offense matters and what constitutes that offense with implications on how to weigh

#### Violation: they don’t

#### Standards:

#### 1. Engagement – Knowing what counts as offense is a prerequisite to making arguments, so its impossible to engage the aff. Our interp ensures that I read something relevant to your method, and knowing how to weigh gives us a standard. Especially true since there is no norm on what “performative engagement” like there is for util offense

#### Few impacts:

#### a) Education – When two ships pass in the night we don’t learn anything - This also guts novice inclusion because now they can never learn arguments in round.

#### b) Turns the aff – Your impacts are premised on engaging with issues of oppression, but no one will take seriously a position that can’t be clashed with

#### c) Strategy Skew – You can recontextualize your ROTB to make up reasons why my offense doesn’t link in the 1AR

#### Framing: You can’t use your ROB to exclude my shell. My shell simply constrains how you read your ROTB. My method is your ROTB with specification, so if I’m winning comparative offense, the shell outweighs even if method debates in general preclude theory. If they go for the Aff first that proves the abuse of my shell since they should have specified in the AC.

### 1NC—OFF

#### The ballot says vote aff or neg based on a topic – five dictionaries[[1]](#footnote-1) define to negate as to deny the truth of and affirm[[2]](#footnote-2) as to prove true so it's constitutive and jurisdictional. I denied the truth of the resolution by disagreeing with the aff which means I've met my burden.

#### Negate –

#### 1] of[[3]](#footnote-3) is to “expressing an age” but the rez doesn’t delineate a length of time

#### 2] the[[4]](#footnote-4) is “denoting a disease or affliction” but the WTO isn’t a disease

#### 3] reduce[[5]](#footnote-5) is to “(of a person) lose weight, typically by dieting” but IP doesn’t have a body to lose weight.

#### 4] medicine[[6]](#footnote-6) is “(especially among some North American Indian peoples) a spell, charm, or fetish believed to have healing, protective, or other power” but you can’t have IP for a spell.

#### **5] The holographic principle is the most reasonable conclusion**

Stromberg 15[Joseph Stromberg- “Some physicists believe we're living in a giant hologram — and it's not that far-fetched” <https://www.vox.com/2015/6/29/8847863/holographic-principle-universe-theory-physics> Vox. June 29th 2015] War Room Debate AI

Some physicists actually believe that the universe we live in might be a hologram. The idea isn't that the universe is some sort of fake simulation out of The Matrix, but rather that even though we appear to live in a three-dimensional universe, it might only have two dimensions. It's called the holographic principle. The thinking goes like this: Some distant two-dimensional surface contains all the data needed to fully describe our world — and much like in a hologram, this data is projected to appear in three dimensions. Like the characters on a TV screen, we live on a flat surface that happens to look like it has depth. It might sound absurd. But when physicists assume it's true in their calculations, all sorts of big physics problems — such as the nature of black holes and the reconciling of gravity and quantum mechanics — become much simpler to solve. In short, the laws of physics seem to make more sense when written in two dimensions than in three. "It's not considered some wild speculation among most theoretical physicists," says Leonard Susskind, the Stanford physicist who first formally defined the idea decades ago. "It's become a working, everyday tool to solve problems in physics." But there's an important distinction to be made here. There's no direct evidence that our universe actually is a two-dimensional hologram. These calculations aren't the same as a mathematical proof. Rather, they're intriguing suggestions that our universe could be a hologram. And as of yet, not all physicists believe we have a good way of testing the idea experimentally.

#### 6] Paradox of tolerance- to be completely open to the aff we must exclude perspectives that wouldn’t be open to the aff which means it’s impossible to have complete tolerance for an idea since that tolerance relies on excluding a perspective.

#### 7] Decision Making Paradox- in order to decide to do the affirmative we need a decision-making procedure to enact it, vote for it, and to determine it is a good decision. But to chose a decision-making procedure requires another meta level decision making procedure leading to infinite regress since every decision requires another decision to chose how to make a decision.

#### 8] The Place Paradox- if everything exists in a place in space time, that place must also have a place that it exists and that larger place needs a larger location to infinity. Therefore, identifying ought statements is impossible since those statements assume acting on objects in the space-time continuum.

#### 9] Grain Paradox- A single grain of millet makes no sound upon falling, but a thousand grains make a sound. But a thousand nothings cannot make something which means the physical world is paradoxical.

#### 10] Arrows Paradox- If we divide time into discrete 0-duration slices, no motion is happening in each of them, so taking them all as a whole, motion is impossible.

#### 11] Bonini’s Paradox- As a model of a complex system becomes more complete, it becomes less understandable; for it to be more understandable it must be less complete and therefore less accurate. Therefore no philosophical or political model can be useful.

#### **12] All analysis fails- substitution logic proves**

Wikipedia Summarizes[Wikipedia - “Paradox of analysis” <https://en.wikipedia.org/wiki/Paradox_of_analysis>] War Room Debate AI

A [conceptual analysis](https://en.wikipedia.org/wiki/Conceptual_analysis) is something like the definition of a word. However, unlike a standard dictionary definition (which may list examples or talk about related terms as well), a completely correct analysis of a concept in terms of others seems like it should have exactly the same meaning as the original concept. Thus, in order to be correct, the analysis should be able to be used in any context where the original concept is used, without changing the meaning of the discussion in context. Conceptual analyses of this sort are a major goal of [analytic philosophy](https://en.wikipedia.org/wiki/Analytic_philosophy).

However, if such an analysis is to be useful, it should be informative. That is, it should tell us something we don't already know (or at least, something one can imagine someone might not already know). But it seems that no conceptual analysis can both meet the requirement of correctness and of informativeness, on these understandings of the requirements.

To see why, consider a potential simple analysis:

(1) For all x (any given member of a class or set), x is a brother if and only if x is a male sibling

One can say that (1) is correct because the expression "brother" represents the same concept as the expression "male sibling," and (1) seems to be informative because the two expressions are not identical. And if (1) is truly correct, then "brother" and "male sibling" must be interchangeable:

(2) For all x, x is a brother if and only if x is a brother

Yet (2) is not informative, so either (1) is not informative, or the two expressions used in (1) are not interchangeable (because they change an informative analysis into an uninformative one) so (1) is not actually correct. In other words, if the analysis is correct and informative, then (1) and (2) must be essentially equal, but this is not true because (2) is not informative. Therefore, it seems an analysis cannot be both correct and informative at the same time.

#### 13] Linguistics fail- Words do not have intrinsic or inherent meaning but are rather constructed by a set of sign and signifiers. For example, if I say the word pencil, a specific image pops into your head that doesn’t necessarily imply all pencils.

### 1NC- CASE

#### Vote neg on presumption –

#### A) Nothing spills over – there’s no connection between the ballot and chancing people’s attitudes. You encourage more teams to read framework which turns your offense and prevents the alteration of mindsets.

#### B) No warrant for a ballot – the competitive nature of debate coopts any ethical value of advocating the aff – winning rounds only makes it look like they just want to win which proves framework and means advocating by losing is more effective.

#### C) Debate – none of their evidence is specific to it – sets a high threshold for solvency and ignores how communicative norms operate.

#### D) Voting aff doesn’t access social change, but voting neg resolves our procedural impacts.

Ritter ‘13 (JD from U Texas Law (Michael J., “Overcoming The Fiction of “Social Change Through Debate”: What’s To Learn from 2pac’s Changes?,” National Journal of Speech and Debate, Vol. 2, Issue 1)

The structure of competitive interscholastic debate renders any message communicated in a debate round virtually **incapable of creating any social change**, either in the debate community or in general society. And to the extent that the fiction of social change through debate can be proven or disproven through empirical studies or surveys, academics instead have analyzed debate with **nonapplicable** rhetorical **theory** that **fails to account for the unique aspects** of competitive interscholastic debate. Rather, the current debate relating to activism and competitive interscholastic debate concerns the following: “What is the best model to promote social change?” But a more fundamental question that must be addressed first is: **“Can debate cause social change?”** Despite over two decades of opportunity to conduct and publish empirical studies or surveys, academic proponents of the fiction that debate can create social change have chosen **not to prove this fundamental assumption**, which—as this article argues—is **merely a fiction** that is **harmful in** most, if not **all, respects**. The position that competitive interscholastic debate can create social change is more properly characterized as a **fiction** than an argument. A fiction is an invented or fabricated idea purporting to be factual but is **not provable** by any human senses or rational thinking capability or is unproven by valid statistical studies. An argument, most basically, consists of a claim and some support for why the claim is true. If the support for the claim is false or its relation to the claim is illogical, then we can deduce that the particular argument does not help in ascertaining whether the claim is true. Interscholastic competitive debate is premised upon the assumption that debate is argumentation. Because fictions are necessarily not true or cannot be proven true by any means of argumentation, the competitive interscholastic debate community should be **incredibly critical** of those fictions and adopt them only if they promote the activity and its purposes.

#### The state will sabotage the alt.

Schepers 17 (Emily Schepers, veteran civil and immigrant rights activist, doctorate in cultural anthropology from Northwestern University, September 18, 2017. “Agents provocateurs and the manipulation of the radical left.” https://www.peoplesworld.org/article/agents-provocateurs-and-the-manipulation-of-the-radical-left/)

Right now, there is considerable discussion going on about the best way to do all these things. Tactics that make us feel good because they are exhilarating are not necessarily the same as effective tactics. They can, in fact, be precisely the opposite. History teaches us is that the ruling class, the state and non-state institutions it controls, as well as the right have learned the political judo whereby the left’s actions may be turned around and used to strengthen the right and weaken the left. Specifically, we should learn from the history of the agent provocateur, a specialist in manipulating conflict so as to benefit our enemies. Agents provocateurs are not merely enemy spies within the people’s movement. The provocateur has an even more sinister mission, which sometimes has deadly results. What the provocateur frequently provokes is actions that either discredit the left or the people’s movement in the eyes of large numbers of people, or which entrap the unwary into acts that will allow police to pounce, accuse activists of plotting violent or other anti-social acts, and then lock them up. Agents provocateurs have been known for well over a century, in many countries; the breed was especially rife in tsarist Russia in the late 1800s and early 1900s. In the United States, agents provocateurs often targeted labor union organizing efforts. Since the end of the Second World War and the beginning of the Cold War, there are many accounts of the FBI, other police bodies, the military, and private right-wing vigilante groups sending agents provocateurs into people’s organizations with the purpose of dividing, disrupting, and discrediting them and then laying them open to arrest and prosecution, or worse. More radical than thou In the 1960s and 1970s, there was a great outpouring of grassroots rejection of the policies, domestic and international, of the Cold War. The Civil Rights Movement, plus the movement against the Vietnam War, brought millions into the streets protesting courageously against the many injustices of our society. The Cold Warriors and the ruling class did not like this, as they saw their interests threatened. So they developed open and covert strategies for undermining the new radicalism as well as the “old left” (communists and socialists). The idea was to make sure that the left did not continue to win over the support of the mass of the people of the United States to progressive and ultimately, revolutionary, socialist ideas. The “new left” tendencies that arose at this time included many positive features but had some dangerous flaws also. One flaw was that too often, a fetish was made of the absolute right of anybody involved in an organization to express his or her opinion no matter how divergent from the main goals of the organization, or to engage in any activity which was “radical” regardless of whether it helped or harmed the cause. This extreme liberalism laid many organizations open to manipulation of some of their weakest elements by agents provocateurs. There was also a tendency to compete to see who was most radical. The competition for revolutionary “cred” was a godsend for agents provocateurs, who actively encouraged such competition. The lack of connections, especially among campus-based white radicals, to the working class and its politics exacerbated this trend by eliminating an important reality check. Picking off leaders and undermining public support There also tended to be a cult of leadership within many radical organizations which put their leaders into a vulnerable position in which they could be targeted for neutralization so as to undermine the whole movement. J. Edgar Hoover’s FBI, for instance, put a huge amount of effort into neutralizing leaders. The agents provocateurs were deployed in such a way as to discredit the leaders and their organizations, to create splits in the movement, and in some cases to provoke violence which would lead to physical elimination of leaders plus a societal repudiation of the movement. The 1960s campus-based movement against the Vietnam War was a top target for agents provocateurs. There were several at work, but one, known as “[Tommy the Traveler](https://jeffsharletandvietnamgi.blogspot.com/2011/04/tommy-traveler.html)” was particularly memorable. He, too, concentrated on enticing impressionable young would-be “revolutionaries” to commit acts that would divide the movement while landing them in jail. Hoover, a crusading anti-communist and paranoid racist, paid particular attention to disrupting the [highly-effective](http://www.peoplesworld.org/article/want-to-punch-a-nazi-think-twice/) African American people’s movement, often employing agents provocateurs to create friction within and between liberation organizations. This led to several murders. In 1967, for example, agents provocateurs, especially a certain [William O’Neal](https://www.thenation.com/article/was-fred-hampton-executed/), described in a Nation article as “infatuated with weapons,” played a role in the police murder of Illinois Black Panther Party leaders Fred Hampton and Mark Clark. Hampton had been suspicious of O’Neal because of his violent talk, but others did not see through him, with tragic results. O’Neal’s promotion of crackpot violent schemes should have been a giveaway. When O’Neal set up Hampton and Clark for a brutal murder by police acting under the orders of Cook County State’s Attorney Ed Hanrahan, the perpetrators were able to convince sectors of the public that the Panthers were prone to violence and shot first, which was untrue. Another example was the crime of Cerro Maravilla, in Puerto Rico, on July 25, 1978. An agent provocateur, [Alejandro González Malavé](https://nacla.org/article/cerro-maravilla-deaths-police-cover-rock-puerto-rico), working undercover for the Puerto Rican police, enticed two idealistic young supporters of independence for Puerto Rico into a reckless act that cost them their lives. One was Carlos Enrique Soto Areví, the son of one of Puerto Rico’s most important literary figures, the novelist Pedro Juan Soto. The second was a self-taught worker, Arnaldo Dario Rosado. Both were on fire with indignation at the colonialist treatment that Puerto Rico received at the hands of the United States (treatment which continues today). They wanted to demonstrate this indignation in some dramatic way. Their lack of practical political experience made them easy prey for González Malavé. He persuaded them that a noble act for their homeland would be to destroy some communications towers on the top of a hill called “Cerro Maravilla.” This was supposed to express solidarity with some imprisoned Puerto Rican independence fighters. The three kidnapped a taxi driver and forced him to drive them up to Cerro Maravilla. But when they arrived, they found they had been led into a police ambush. As the armed police approached, González Malavé identified himself as an agent, but Soto and Rosado were killed, and the “official” story was put out that they had been shot in a firefight with the cops. The right-wing, pro-statehood governor at the time, Carlos Romero Barceló, hailed the police as heroes, and the FBI helpfully pitched in to support the Puerto Rican Justice Department with the cover-up. However, the police had left a “loose end,” namely the taxi driver, who spoke to the press and revealed that in fact González Malavé was a police agent and that the two young men were still alive when he left the place. The police had entrapped the two men, then murdered them after they surrendered. This became a big scandal, and eventually led to prosecutions and the defeat of Romero Barceló’s party in the next elections. But the use of agents provocateurs to divide and isolate the Puerto Rican left has been unrelenting, both before and after that incident. Disrupting today’s movements Such agent provocateur tactics surfaced again during the protests against the Iraq War, and in the “Occupy” movement. In each case, glib charismatic strangers wormed their way into protest organizations, and then entrapped inexperienced young radicals to get involved in plans, which were sometimes really just talk, to engage in violence. A typical case is that of the “[Cleveland bomb plot](http://articles.latimes.com/2012/may/02/nation/la-na-nn-fbi-stings-20120502)” of 2012. Another is the San Francisco [Mission District riot](https://missionlocal.org/2012/05/occupysf-reacts-to-monday-nights-destruction-of-valencia/) of May 2012, when a mysterious black-clad contingent hijacked part of a peaceful “Occupy” demonstration and turned it toward random violence. In both cases, the purpose of the provocateurs was to discredit the movement in the eyes of the public, which otherwise might have been receptive to Occupy’s “99 percent versus one percent” message. This kind of manipulation still continues by all accounts. As before, the purpose is to discredit the movement, divide it, deprive it of allies, and set up leaders and organizations for repressive action while making sure that this repression will not produce a wave of public indignation, as happened with the Cerro Maravilla case. The right and the ruling class always try to portray these people’s movements as violent, because this is the alchemy best suited to turn public opinion against them. This is the main lesson to be learned from the agent provocateur experiences of the past. In the conditions of our country today, injecting violent tactics into the mass movement of protest undermines that movement and plays the enemy’s game. Loose talk about violence can be just as dangerous. This danger is multiplied by the development of online communications and social media—there are no secrets now. Hijacking other people’s protest actions to “move them to a higher level,” meaning toward violent confrontations, is really a dirty kind of pseudo-left politics. What is needed now is to build the movement into a great wave of rejection against the reactionary policies of the ruling class, the right, and the Trump administration and its allies. Let us work on that basis and avoid tactics that undermine it.

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)
2. *Dictionary.com – maintain as true, Merriam Webster – to say that something is true, Vocabulary.com – to affirm something is to confirm that it is true, Oxford dictionaries – accept the validity of, Thefreedictionary – assert to be true* [↑](#footnote-ref-2)
3. https://www.google.com/search?q=of+definition&rlz=1C1CHBF\_enUS877US877&oq=of+definition&aqs=chrome.0.69i59j69i61l3.1473j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-3)
4. https://www.google.com/search?q=the+definition&rlz=1C1CHBF\_enUS877US877&oq=the+definition&aqs=chrome..69i57j69i64j69i61j69i60l2.1976j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-4)
5. https://www.google.com/search?q=reduce+definition&rlz=1C1CHBF\_enUS877US877&sxsrf=AOaemvI3lZsbmnXg5WHeL4m6rYGn8Vf6Aw%3A1630610232638&ei=OCMxYbCaJpO0tQb6wpGoCA&oq=reduce+definition&gs\_lcp=Cgdnd3Mtd2l6EAMyCQgjECcQRhD5ATIECAAQQzIECAAQQzIFCAAQgAQyBQgAEIAEMgUIABCABDIFCAAQgAQyBQgAEIAEMgUIABCABDIFCAAQgAQ6BwgAEEcQsAM6BwgAELADEEM6BwgjEOoCECc6BAgjECc6BQgAEJECOhEILhCABBCxAxCDARDHARDRAzoKCAAQsQMQgwEQQzoHCAAQsQMQQzoICAAQgAQQsQM6CAgAELEDEIMBOgoIABCABBCHAhAUSgQIQRgAUMLMBFjS3QRgnt8EaAJwAngDgAG2A4gB-heSAQozLjExLjEuMi4xmAEAoAEBsAEKyAEKwAEB&sclient=gws-wiz&ved=0ahUKEwiwlru9gOHyAhUTWs0KHXphBIUQ4dUDCA8&uact=5 [↑](#footnote-ref-5)
6. https://www.google.com/search?q=medicine+definition&rlz=1C1CHBF\_enUS877US877&oq=medicine+definition&aqs=chrome.0.69i59.2986j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-6)