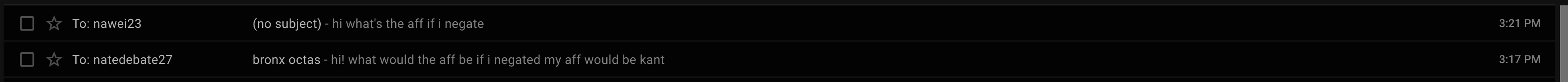
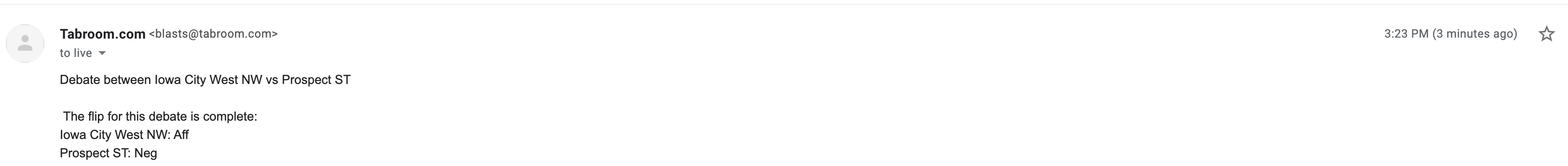
# Apple valley octas

# Shell

#### Interpretation – debaters must disclose what the 1ac would be if they affirmed at the flip.

#### Violation – they don’t. screenshots in the doc prove that I sent the email 10 minutes before the flip was decided



#### [1] strategy ed--we need to decide what side is most strategic for us based on on what u do--otherwise we're choosing in the dark and I lose 30 minutes of preround prep.

#### [2] reciprocity – I told you what my aff was but you didn’t so you have an unfair advantage over me if I affirmed

#### [3] doesn’t matter if I negated this round – I might have lost the flip and I would be in the dark

**Fairness and education are voters – debate’s a game that needs rules to evaluate it and it teaches portable skills that we use lifelong. Drop the debater - severance kills 1NC strat construction—1AR restart favors aff since it’s 7-6 time skew and they get 2 speeches to my one. No rvi - a) they’ll bait theory and prep it out with aff infinite prep—justifies infinite abuse and chilling us from checking abuse in fear of things like 2ar ethos which lets them recontextualize and always seem right on the issue b) forces the NC to go 7 minutes of theory because nothing else matters--outweighs because its the longest speech and the 2nr can never recover since the nc is our only route to generate offense. Competing interps - a) reasonability’s arbitrary & forces judge intervention especially with 2ar recontextualizations to always sound like the more reasonable debater b) norm setting - we find the best possible norms c) reasonability collapses - you use offense/defense paradigm to evaluate brightlines**

# Cp

#### Counterplan: A just government ought to recognize an unconditional right of workers to strike except in the instance that strikes directly demand discrimination towards certain groups of individuals

BPSC[Unfair Labor Practices by Union, http://bpscllc.com/unfair-labor-practices-by-unions.html, N.D., Business & People Strategy Consulting Group, California's trusted source for workplace human resources and employment law] [SS]

Causing or Attempting to Cause Discrimination: Section 8(b)(2) makes it an unfair labor practice for a labor organization to cause or attempt to cause an employer to discriminate against an employee in violation of Section 8(a)(3). The section is violated by agreements or arrangements with employers, other than lawful union-security agreements, that condition employment or job benefits on union membership, on the performance of union membership obligations or on arbitrary grounds. But union action that causes detriment to an individual employee does not violate Section 8(b)(2) if it is consistent with nondiscriminatory provisions of a bargaining contract negotiated for the benefit of the total bargaining unit, or if the action is based on some other legitimate purpose. A union’s conduct, accompanied by statements advising or suggesting that action is expected of an employer, may be enough to find a violation of this section if the union’s action can be shown to be a causal factor in the employer’s discrimination. Contracts or informal arrangements with a union under which an employer gives preferential treatment to union members also violate Section 8(b)(2). However, an employer and a union may agree that the employer will hire new employees exclusively through the union hiring hall if there is no discrimination against nonunion members on the basis of union membership obligations. In setting referral standards, a union may consider legitimate aims such as sharing available work and easing the impact of local unemployment. The union may also charge referral fees if the amount of the fee is reasonably related to the cost of operating the referral service. A union that attempts to force an employer to enter into an illegal union-security agreement, or that enters into and keeps in effect such an agreement, also violates Section 8(b)(2), as does a union that attempts to enforce such an illegal agreement by bringing about an employee’s discharge. Even when a union-security provision of a bargaining contract meets all statutory requirements, a union may not lawfully require the discharge of employees under the provision unless they were informed of the union-security agreement and their specific obligation under it. A union violates Section 8(b)(2) if it tries to use the union-security provisions of a contract to collect payments other than those lawfully required, such as assessments, fines and penalties. Other examples of Section 8(b)(2) violations include: Causing an employer to discharge employees because they circulated a petition urging a change in the union’s method of selecting shop stewards Causing an employer to discharge employees because they made speeches against a contract proposed by the union Making a contract that requires an employer to hire only members of the union or employees “satisfactory” to the union Causing an employer to reduce employees’ seniority because they engaged in anti-union acts Refusing referral or giving preference on the basis of race or union activities when making job referrals to units represented by the union Seeking the discharge of an employee under a union-security agreement for failure to pay a fine levied by the union

#### Racist union strikes have happened before

Allison Keyes, JUNE 30, **2017**, "The East St. Louis Race Riot Left Dozens Dead, Devastating a Community on the Rise," Smithsonian Magazine, https://www.smithsonianmag.com/smithsonian-institution/east-st-louis-race-riot-left-dozens-dead-devastating-community-on-the-rise-180963885/ //SR

Racial tensions began simmering in East St. Louis—a city where thousands of blacks had moved from the South to work in war factories—as early as February 1917. The African-American population was 6,000 in 1910 and nearly double that by 1917. In the spring, the largely white workforce at the Aluminum Ore Company went on strike. Hundreds of blacks were hired. After a City Council meeting on May 28, angry white workers lodged formal complaints against black migrants. When word of an attempted robbery of a white man by an armed black man spread through the city, mobs started beating any African-Americans they found, even pulling individuals off of streetcars and trolleys. The National Guard was called in but dispersed in June.

#### Turns the aff – this is a form of violent deliberation that involves hurting other people

# Nc

#### Permissibility negates:

#### [1] Semantics – Ought is defined as expressing obligation[[1]](#footnote-1) which means absent a proactive obligation you vote neg since there’s a trichotomy between prohibition, obligation, and permissibility and proving one disproves the other two. Semantics outweighs – A. it’s key to predictability since we prep based on the wording of the res B. It’s constitutive to the rules of debate since the judge is obligated to vote on the resolutional text.

#### [2] Safety – It’s ethically safer to presume the squo since we know what the squo is but we can’t know whether the aff will be good or not if ethics are incoherent.

#### [3] Logic – Propositions require positive justification before being accepted, otherwise one would be forced to accept the validity of logically contradictory propositions regarding subjects one knows nothing about, i.e if one knew nothing about P one would have to presume that both the “P” and “~P” are true.

No permissibility – a) you don’t speak in the dark, you never disclosed the aff until a minute before round – you know ur aff beforehand b) there’s no reason why I can’t read 7 min of permissiblity – no different than me readng anayltics c) you can also uplayer with theory f- logic ow bc if ur odel is good if we can’t use it it’s incohernet

#### The metaethic is perspectivism – truth is not absolute but rather created by individuals based on their own individual perspective. Prefer it

#### [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] Linguistics – Truth is constructed by language, which is completely arbitrary. Nothing tells me that a chair is a chair; I only assign it that name arbitrarily because I want to. Meaning can’t be contained within language if we make it up ourselves, and truth doesn’t exist absent language.

#### But, the state of nature leads to infinite violence – competing truth claims means conflicts cannot be resolved. Two warrants:

#### [1] Ambiguity – everyone can assert their own claims to be true and refuse contestation – this means we always fight over who is correct. This is irresolvable because there is no mediator to adjudicate the dispute and tell who is correct – we just fight forever

#### [2] Self-Interest – everyone wants their truth claims to be true because it benefits them – this leads to conflict because we can’t divide limited resources and must compete with each other – terminates in death because neither of us want to concede to the other

#### This state of nature is brutish and has no conception of morality because we don’t have any unified truth to guide us, and thus outweighs on magnitude. The solution is the creation of the sovereign to mediate what is true and enforce the law; they are the ultimate ruler and arbitrator. It must eliminate all conflicts to bring peace to our violent natures. Thus, the standard is consistency with the will of the sovereign. Prefer it because it outweighs on bindingness: Only the sovereign can get everyone to follow their rule and enforce the law, it creates motivations for any moral rules we create. Otherwise, the framework collapses and truth becomes impossible.

## Offense

#### Negate –

#### [1] The sovereign has absolute authority; strikes contest the rule of the authority of the sovereign which leads to infinite regress and freezes action.

Lloyd and Sreedhar (Sharon A. Lloyd and Susanne Sreedhar, Sharon Lloyd is Professor of Philosophy, Law, and Political Science at the University of Southern California. She co-founded the USC Center for Law and Philosophy, and directs the USC Levan Institute's Conversations in Practical Ethics Program., Susanne Sreedhar is an Associate Professor of Philosophy at Boston University. Sreedhar's work on social contract theory has been influential, and has mostly been aimed at the nature and scope of obligation within political systems, and the possibility of ethical civil disobedience within a Hobbesian system., 2-12-2002, accessed on 6-29-2021, The Stanford Encyclopedia of Philosophy (Fall 2020 Edition), "Hobbes’s Moral and Political Philosophy (Stanford Encyclopedia of Philosophy)", <https://plato.stanford.edu/entries/hobbes-moral/)//st>

Although Hobbes offered some mild pragmatic grounds for preferring monarchy to other forms of government, his main concern was to argue that **effective government—whatever its form—must have absolute authority.** Its powers must be neither divided nor limited. **The powers of legislation, adjudication, enforcement, taxation, war-making (and the less familiar right of control of normative doctrine) are connected in such a way that a loss of one may thwart effective exercise of the rest;** for example, **legislation without interpretation and enforcement will not serve to regulate conduct. Only a government that possesses all of what Hobbes terms the “essential rights of sovereignty” can be reliably effective**, since **where partial sets of these rights are held by different bodies that disagree** in their judgments as to what is to be done, **paralysis of effective government, or degeneration into a civil war to settle their dispute, may occur.** Similarly, **to impose limitation on the authority of the government is to invite irresoluble disputes over whether it has overstepped those limits. If each person is to decide for herself whether the government should be obeyed**, factional disagreement—**and war to settle the issue, or at least paralysis of effective government—are [is] quite possible**. **To refer resolution of the question to some further authority, itself also limited and so open to challenge for overstepping its bounds, would be to initiate an infinite regress of non-authoritative ‘authorities’** (where the buck never stops). To refer it to a further authority itself unlimited, would be just to relocate the seat of absolute sovereignty, a position entirely consistent with Hobbes’s insistence on absolutism. **To avoid the horrible prospect of governmental collapse and return to the state of nature, people should treat their sovereign as having absolute authority.**

#### [2] The sovereign hasn’t granted the unconditional right to strike in the squo - proves that it doesn’t want it. Passing the res blocks the sovereign’s will.

1. <https://www.merriam-webster.com/dictionary/ought> [↑](#footnote-ref-1)