# 1AC v1

## Framework

#### The meta-ethic is practical reason

#### [1] Regress – we can always ask why we should follow a theory, because we don’t have a starting point. Practical reason solves – When we ask why we should follow reason, we demand a reason, which concedes to the authority of reason itself, so we have a starting point

#### [2] Action Theory – every action can be broken down to infinite amounts of movements, only reason can unify these movements because we use it to achieve our goals, means all actions collapse to reason.

#### [3] Inescapability – the exercise of practical rationality requires that one sets an end, to set an end you must believe that it is good, making your ability to set an end good, and your ability to set an end is practical rationality this means rationality must be intrinsically good.

#### [4] Epistemology – ethics must begin a priori, meaning they can’t be derived from our experience.

#### [A] Representations of space – we can only access our experiences if we can interpret the space around us, but that requires the a priori. Thinking of the absence of space is impossible – we can think of empty space but never the lack of space itself. Imagining space through a priori thoughts is the only way we can even begin to have a conception of experience.

#### [B] Uncertainty – every person has different experiences so we can’t have a unified perspective on what is good if we each have different conceptions of it – even if we can roughly aggregate it’s not enough because there’ll always be a case when it fails so the framework o/w on probability.

#### We have a unified perspective – If I say that 2+2=4, I understand not only that I know that 2+2=4, but that everyone around can arrive at the same conclusion too because they create practical syllogisms to justify their conclusion. But, willing a maxim that violates the freedom of others is a contradiction – that’s bad.

Engstrom, Stephen (Professor of Ethics at UPitt). “Universal Legislation As the Form of Practical Knowledge.” <https://ld.circuitdebater.org/w/images/8/89/Engstrom_-_Universal_Legislation_as_a_Form_of_Practical_Knowledge.pdf> rct st

Given the preceding considerations, it’s a straightforward matter to see how **a maxim of action that assaults the freedom of others with a view to furthering one’s own ends results in a contradiction when we attempt to will it as a universal law** in accordance with the foregoing account of the formula of universal law. **Such a maxim would lie in a practical judgment that deems it good on the whole to act to limit others’ outer freedom, and hence their self-sufficiency, their capacity to realize their ends, where doing so augments, or extends, one’s own outer freedom and so also one’s own self-sufficiency.** In this passage, Kant mentions assaults on property as well as on freedom. But since property is a specific, socially instituted form of freedom, I have omitted mention of it to focus on the primitive case. Now on the interpretation we’ve been entertaining, **applying the formula of universal law involves considering whether it’s possible for every person—every subject capable of practical judgment—to share[s] the practical judgment asserting the goodness of every person’s acting according to the maxim in question.** Thus in the present case the application of **the formula involves considering whether it’s possible for every person to deem good every person’s acting to limit others’ freedom, where practicable, with a view to augmenting their own freedom**. Since here all persons are on the one hand deeming good both the limitation of others’ freedom and the extension of their own freedom, while on the other hand, insofar as they agree with the similar judgments of others, also deeming good the limitation of their own freedom and the extension of others’ freedom, they are all deeming good both the extension and the limitation of both their own and others’ freedom.

#### Thus, the standard is consistency with the categorical imperative.

#### To clarify, the framework does not value the ability to set any end, but rather the ability to decide which ends to pursue.

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**Independence is the basic principle of right. It guarantees equal freedom, and so requires that no person be subject to the choice of another.** The idea of independence is similar to one that has been the target of many objections. The basic form of almost all of these focuses on the fact that **any set of rules prohibits some acts that people would otherwise do**, so that, for example, **laws prohibiting personal injury** and property dam- age **put limits on the ability of people to do as they wish.** Because differ- ent **people have incompatible wants, to let one person do what [they] want[] will typically require preventing others from doing what they want.** Thus, it has been contended, **freedom cannot even be articulated as a political value, because freedoms always come into conflict,** and **the only way to mediate those conflicts is by appealing to goods other than freedom.** As I will explain in more detail in Chapter 2, such an objection has some force against freedom understood as the ability to do whatever you wish, but fails to engage Kant’s conception of independence. **Limits on independence generate a set of restrictions that are by their nature equally appli- cable to all.** Their **generality depends on the** fact that they **abstract from** what Kant calls **the “matter” of choice—the particular purposes being pursued—and focus instead on the capacity to set purposes without having them set by others.** **What you can accomplish depends on what others are doing—**someone else can frustrate your plans by getting the last quart of milk in the store. If they do so, they don’t interfere with your in- dependence**, because they impose no limits on your ability to use your powers to set and pursue your own purposes. They** just change the world in ways that **make your means useless for the particular purpose you would have set. Their entitlement to change the world in those ways just is their right to independence.** In the same way, your ability to enter into cooperative activities with others depends upon their willingness to co- operate with you, and their entitlement to accept or decline your invita- tions is simply their right to independence

#### Impact calc –

#### 1] Ethics are based on intent, but the state does not have intentions and cannot know the intentions of other agents. Instead, the state acts a procedural mechanism to punish those who violate rights claims. Those rights are derived from the structure of intent.

#### 2] The state does not have the authority to act to preempt future rights violations, because consequences of action are contingent and cannot be derived from the structure of the maxim on which one acts. Thus, the state does not have the jurisdiction to take them into account.

#### 3] Only the categorical imperative can motivate action – it’s external to wills of agents so it can obligate them all to follow certain rules – unilateral wills fail since they would involve one person coercing other people under their will and there would be no obligation to follow a person.

#### 4] Consequences fail –

#### A) Induction Fails – You only know induction works because past experiences have told you it has, but that is in itself a form of induction, so you use induction to prove induction – that’s circular

#### B) Butterfly Effect – Every action has an infinite number of consequences that stem from it – me picking up a pen could cause nuclear war in one hundred years

#### C) Aggregation fails – everyone has different feelings of pain and pleasure which makes it impossible to measure

#### D) Culpability – any consequence can lead to another consequence so it’s impossible to assign obligations since you can’t pinpoint an actor that causes a consequence

#### 5] Hindering a hinderance to freedom doesn’t violate the categorical imperative – that doesn’t mean states can preempt potential bad consequences, as they are not intrinsic to the maxim of the action, but states can restrict the freedom of agents to set maxims that restrict other agents freedom.

#### Prefer additionally –

#### 1] Yes act omission distinction

#### A] infinite regress – holding agents accountable for failing to act means every agent is almost always morally wrong – there’s an infinite amount of bad actions anyone could be preventing at any one time

#### B] illogical – we intuitively don’t hold Switzerland as culpable for WWII as Nazi Germany

#### 2] ASpec

#### A] Manslaughter is different from murder in law – states account for intent when making judicial decisions

#### B] governments don’t have access to perfect information

#### C] Actor spec – governments use libertarian conceptions of the state when implementing policies.

**Ripstein 15** [Arthur Ripstein (Professor of Law and Philosophy at the University of Toronto). “Just War, Regular War, and Perpetual Peace” (2015). AS 7/16/15] lm

#### Sophisticated contemporary legal systems work either implicitly or explicitly with some version of this Kantian idea of the state as a public rightful condition. Constitutional courts review legislation to make sure that it is properly within the state's legitimate mandate, and throughout the world recent awareness of problems of institutional corruption reflect the recogni[ze]tion of the fundamental importance of the distinction between properly public and improperly private purposes in the internal management of states. Conversely, its widely appreciated that the proper role of the state is not simply to bring about as much good as possible in the world, and that states have a special responsibility to their own citizens and residents.

## Offense

#### I defend “Resolved: A just government ought to recognize an unconditional right of workers to strike.” as a general principle.

#### Not recognizing the right to strike is not universalizable – affirm:

#### [1] Respecting agents – the right to strike gives workers more power over their freedom and forces companies to respect their dignity.

Gourevitch (Alex Gourevitch, Norman E. Bowie is professor emeritus at the University of Minnesota. Until his retirement in 2009 he was Elmer L Andersen Chair of Corporate Responsibility and served in the departments of strategic management and of philosophy., June 2016, accessed on 10-4-2021, American Political Science Association, "Quitting Work but Not the Job: Liberty and the Right to Strike", doi:10.1017/S1537592716000049)//st \*brackets for grammar\*

On top of which, as Smith noted, “masters are always and every where in a sort of tacit, but constant anduniform combination.” In a world in which economic necessity couples with employer collusion, workers have little choice: “Such combinations [by employers], however, are frequently resisted by a contrary defensive combination of the workmen; who sometimes too, without any provocation of this kind, combine of their own accord to raise the price of their labour.” 51 For this reason Smith thought it was wrong to treat trade unions as criminal conspiracies.52 The view of unions and strikes as defensive, aimed at lessening employers’ ability to take advantage of workers’ need, persisted throughout the industrial age. By the time L.T. Hobhouse wrote Liberalism, it was possible for a liberal to argue that **strikes might even be connected to human freedom:** The emancipation of **trade unions,** however, extending over the period from 1824 to 1906, and perhaps not yet complete, **was in the main a liberating movement, because combination was [are] necessary to place the workman on something approaching terms of equality with the employer, and because tacit combinations of employers could never, in fact, be prevented by law.**53 We must note, however, that nearly all of these arguments remain within a form of social theory that attempts to make capitalist practice more like its theoretical self-image. These thinkers tended to defend unions and their right to strike as a way of achieving “real freedom of contract” in the face of economic necessity. Hobhouse was updating Smith and Mill when arguing that “in **the matter of contract true freedom postulates substantial equality between the parties. In proportion as one party is in a position of vantage, he is able to dictate his terms. In proportion as the other party is in a weak position, he [and] must accept unfavourable terms.”** 54 On this account, the right to strike is defensible only insofar as it helps maintain a position of relative equality among independent bargaining parties. It thereby secures contracts that are not just voluntary but truly free—Mill’s “necessary instrumentality of that free market.” This basic idea reappears in any number of twentieth-century acts of labor legislation and jurisprudence, perhaps most notably in the 1935 law granting American workers the right to strike.55

#### [2] **The formula of autonomy demands a workers’ right to strike. The NC’s universalizability objections WILL miss the boat – it’s a question of how workers exercise their agency and autonomy which outweighs**

**Chima 13** [Chima, S. C. (2013). Global medicine: Is it ethical or morally justifiable for doctors and other healthcare workers to go on strike? BMC Medical Ethics, 14(Suppl 1), S5. doi:10.1186/1472-6939-14-s1-s5 // LEX JB]

Some philosophers have described moral obligations or duties, which ought to guide ethical behavior, such as the duty of fidelity or the obligation to keep promises, and beneficence - the obligation to do ‘good’ [10]. However, it has been suggested that some other equally compelling moral duties or ethical obligations may conflict with the above duties, such as the right to justice. Justice is the right to fair treatment in light of what is owed a person [63]. For example, it may be argued that everybody is equally entitled to a just wage for just work. The philosopher Immanuel Kant based his moral theory on a categorical imperative which encourages moral agents to act, based on a principle, which they would deem to become a universal law [64]. One can argue that the decision by any HCW to go on strike may not be universalisable. However, looking at this decision from the principle of respect for autonomy, or freedom of choice, one can conclude that individual autonomy is a sentiment which is desirable for all human beings. Accordingly, every worker should be free to choose whether to work or not, based on a whether any specific set of conditions of their own choosing have been met. Kant argues further that moral agents or individuals should be treated, “whether in your own person or in that of any other, never solely as a means, but always as an end” [64]. This idea that individuals should be treated as ends in themselves has influenced political philosophy for centuries, and stresses the libertarian ideology that people should not have their individual freedoms curtailed either for others or for the good of society in general [10,64]. From this axiomatic considerations, one can conclude that it would be unethical for people to be used as slaves or be forced to work for inadequate wages or under slave-like conditions [4,10,12,51]. The issue of HCW strikes can also be analyzed from utilitarian principles as formulated by one of its major disciples JS Mills as follows [65]: The creed which accepts as the foundation of morals, utility, or the greatest happiness principle, holds that Chima BMC Medical Ethics 2013, 14(Suppl 1):S5 http://www.biomedcentral.com/1472-6939/14/S1/S5 Page 6 of 10 actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.

## Underview [Gross]

#### 1] The role of the ballot is to vote for the debater who best proves the truth or falsity of the Resolution; the aff must prove it true and the neg must prove it false.

#### That truth should be determined contextualized to an index

Reichardt, Reichardt, Bastian. "Studies in Logic, Grammar, and Rhetoric." University Bonn (n.d.): n. pag. Print.//Scopa Second-Order Moral Relativism is a statement about the indexicality of moral truth. **A sentence like “Polygamy is morally wrong” is not true *simpliciter* but rather** **true relative to a given moral frame** of reference and false relative to another one. By **indexing moral truth** relativists **do[es] not assume that moral disagreements are contradictions.** If a moral sentence is true relative to one frame of reference and false to another one, then people from these different cultures do not contradict each other. **Just like the sentence that an object is moving might be true relative to one frame of reference and false to another one is not a contradiction but a valid consequence** from the special theory of relativity.

#### Prefer for resolvability – any other interpretation of truth causes infinite regress because I can always ask for an index for your index – IE if the res is better under the index of Kant I can ask Kant – if Kant is better under the index of regress I can ask why regress, etc

#### Prefer: [A] Text: Five dictionaries[[1]](#footnote-1) define to negate as to deny the truth of and affirm[[2]](#footnote-2) as to prove true which means the sole judge obligation is to vote on the resolution’s truth or falsity. Any other role of the ballot enforces an external norm on debate, but only truth testing is intrinsic to the process of debate i.e. proving statements true or false through argumentation. Constitutivism outweighs because you don’t have the jurisdiction not to truth test.

#### [B] Logic: Any counter role of the ballot collapses to truth testing because every property assumes truth of the property i.e. if I say, “I am awake” it is the same as “it is true that I am awake” It means their ROB warrants aren’t mutually exclusive with mine.

#### [C] Inclusion: Any offense can function under truth testing whereas your specific role of the ballot excludes all strategies but yours. Truth testing solves because you can do what you’re good at and so can I. This is also better for education

#### because me engaging in a debate I know nothing about doesn’t help anyone.

#### 2] Permissibility and presumption affirm

#### A] permissibility affirms – 1] if all moral statements are permissible then so is voting aff 2] having to prove an obligation

#### for every moral action freezes action because you cant do things like drink water 3] 7-6-4-3 time skew means if I had more time I’d be better able to prove my moral theory or my offense – applies to both permissibility and presumption

#### B] presumption affirms – 1] presume statements true until proven false IE if I told you my name you’d believe me 2] correct for cognitive status quo bias – you’re afraid of change which means there’s probably more offense then you think 3] cross apply time skew

#### 3] The ballot says that if the aff is true, you should vote aff – disproving the antecedent is not sufficient

**Stanford** [Stanford University,  “An Introduction to Philosophy,” Abbreviated Dictionary of Philosophical Terminology, [https://web.stanford.edu/~bobonich/dictionary/dictionary.html]/](https://web.stanford.edu/~bobonich/dictionary/dictionary.html%5d/) lm

Conditional statement: an “if p, then q” compound statement (ex. If I throw this ball into the air, it will come down); p is called the antecedent, and q is the consequent.  A conditional asserts that if its antecedent is true, its consequent is also true; any conditional with a true antecedent and a false consequent must be false.  For [but]  any other combination of true and false antecedents and consequents, the conditional statement is true.

#### 4] 1AR theory – a) AFF gets it because otherwise the neg can engage in infinite abuse, making debate impossible, b) drop the debater – the 1AR is too short for theory and substance so ballot implications are key to check abuse, c) no RVIs – they can stick me with 6min of answers to a short arg and make the 2AR impossible, meaning they always win the theory debate – this also means you evaluate the theory debate after the 1AR d) competing interps – 1AR interps aren’t bidirectional and the neg should have to defend their norm since they have more time. e) Fairness because debate’s a game that needs rules to evaluate it and education since it gives us portable skills for life like research and thinking.

#### 5] AFC

#### ~1~ Strat skew – The NC can adapt to the 1AC – but the 1AC can't adapt to the NC. The 1AC is already behind on strategy because it has to commit to a strategy since they talk first, but AFC levels the playing field.

#### ~2~ Contention level debate – We only have the topic for two months, but we can debate FW every single round. That means contention level offense OW and we should commit to deeper substantive clash.

#### ~3~ Ground – I can't cut cards and have ground under their framework in 4 minutes of prep time, – ground outweighs because there's no way I can win without making arguments. They can answer the aff though because its disclosed 30 minute before the round and have access to unique positions to Nibs and T

#### 6] There are infinite worlds, the aff is logical in one which is sufficient.

**Vaidman 2** Vaidman, Lev, 3-24-2002, "Many-Worlds Interpretation of Quantum Mechanics (Stanford Encyclopedia of Philosophy)," No Publication, <https://plato.stanford.edu/entries/qm-manyworlds/>

-MWI: Multiple Worlds Interpretation

**The reason for adopting the MWI is that it avoids the collapse of the quantum wave.** (Other non-collapse theories are not better than MWI for various reasons, e.g., nonlocality of Bohmian mechanics; and the disadvantage of all of them is that they have some additional structure.) **The collapse postulate is a physical law that differs from all known physics in two aspects: it is genuinely random and it involves some kind of action at a distance**. According to the collapse postulate the outcome of a **quantum experiment is not determined by the initial conditions** of the Universe prior to the experiment: **only the probabilities are governed by the initial state**. Moreover, Bell 1964 has shown that there cannot be a compatible local-variables theory that will make deterministic predictions**. There is no experimental evidence in favor of collapse and against the MWI.**

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)