## 1AC

### 1AC – FW

#### Ethics must begin a priori

#### [A] Empirical Uncertainty – evil demon could deceive us and inability to know others experience make empiricism an unreliable basis for universal ethics. Outweighs since it would be escapable since people could say they don’t experience the same.

#### [B] Constitutive Authority – the meta-ethic is bindingness. Practical reason is the only unescapable authority because to ask why I should be a reasoner concedes it’s authority since you’re actively reasoning.

#### [C] Naturalistic fallacy – experience only tells us what is, not what ought to be. It’s impossible to derive an ought from descriptive premises, so there needs to be additional a priori premises to make a moral theory.

#### [D] Principle of explosion is true. Either the aff is winning OR they get the ballot.

**Wikiwand**. “Principle of Explosion.” Wikiwand, 0AD, [www.wikiwand.com/en/Principle\_of\_explosion](http://www.wikiwand.com/en/Principle_of_explosion). //Massa

A screenshot of a cell phone

Description automatically generated

The principle of explosion (Latin: ex falso (sequitur) quodlibet (EFQ), "from falsehood, anything (follows)", or ex contradictione (sequitur) quodlibet (ECQ), **"from contradiction, anything (follows)"), or the principle of**[**Pseudo-Scotus**](https://www.wikiwand.com/en/Pseudo-Scotus), is the law of [classical logic](https://www.wikiwand.com/en/Classical_logic), [intuitionistic logic](https://www.wikiwand.com/en/Intuitionistic_logic) and similar logical systems, according to which any statement can be proven from a contradiction.[[1]](https://www.wikiwand.com/en/Principle_of_explosion#citenote1) That is, once a contradiction has been asserted, any proposition (including their negations) can be inferred from it. This is known as **deductive explosion**.[[2]](https://www.wikiwand.com/en/Principle_of_explosion#citenote2)[[3]](https://www.wikiwand.com/en/Principle_of_explosion#citenote3) The proof of this principle was first given by 12th century French philosopher [William of Soissons](https://www.wikiwand.com/en/William_of_Soissons).[[4]](https://www.wikiwand.com/en/Principle_of_explosion#citenote4)

As a demonstration of the principle, **consider two contradictory statements – "All lemons are yellow" and "Not all lemons are yellow"**, and suppose that both are true. If that is the case, **anything can be proven**, e.g., **the assertion that "unicorns exist", by using the following argument:**

1. We know that **"All lemons are yellow"**, as it **has been assumed to be true.**
2. **Therefore**, the two-part statement **"All lemons are yellow OR unicorns exist” must also be true**, since the first part is true.
3. However, **since we know that "Not all lemons are yellow"** (as this has been assumed), **the first part is false, and hence the second part must be true, i.e., unicorns exist.**

#### [E] No objective reality.

MIT ’19 (Emerging Technology from the arXiv archive page; Covers latest ideas from blog post about arXiv; 03/12/2019; “Emerging Technology from the arXiv archive page”; <https://www.technologyreview.com/2019/03/12/136684/a-quantum-experiment-suggests-theres-no-such-thing-as-objective-reality/>; *MIT Technology Review*; accessed: 11/19/2020; MohulA)

Back in 1961, the Nobel Prize–winning physicist Eugene Wigner outlined a thought experiment that demonstrated one of the lesser-known paradoxes of quantum mechanics. The experiment shows how the strange nature of the universe allows two observers—say, Wigner and Wigner’s friend—to experience different realities. Since then, physicists have used the “Wigner’s Friend” thought experiment to explore the nature of measurement and to argue over whether objective facts can exist. That’s important because scientists carry out experiments to establish objective facts. But if they experience different realities, the argument goes, how can they agree on what these facts might be? That’s provided some entertaining fodder for after-dinner conversation, but Wigner’s thought experiment has never been more than that—just a thought experiment. Last year, however, physicists noticed that recent advances in quantum technologies have made it possible to reproduce the Wigner’s Friend test in a real experiment. In other words, it ought to be possible to create different realities and compare them in the lab to find out whether they can be reconciled. And today, Massimiliano Proietti at Heriot-Watt University in Edinburgh and a few colleagues say they have performed this experiment for the first time: they have created different realities and compared them. Their conclusion is that Wigner was correct—these realities can be made irreconcilable so that it is impossible to agree on objective facts about an experiment. Wigner’s original thought experiment is straightforward in principle. It begins with a single polarized photon that, when measured, can have either a horizontal polarization or a vertical polarization. But before the measurement, according to the laws of quantum mechanics, the photon exists in both polarization states at the same time—a so-called superposition. Wigner imagined a friend in a different lab measuring the state of this photon and storing the result, while Wigner observed from afar. Wigner has no information about his friend’s measurement and so is forced to assume that the photon and the measurement of it are in a superposition of all possible outcomes of the experiment. Wigner can even perform an experiment to determine whether this superposition exists or not. This is a kind of interference experiment showing that the photon and the measurement are indeed in a superposition. From Wigner’s point of view, this is a “fact”—the superposition exists. And this fact suggests that a measurement cannot have taken place. But this is in stark contrast to the point of view of the friend, who has indeed measured the photon’s polarization and recorded it. The friend can even call Wigner and say the measurement has been done (provided the outcome is not revealed). So the two realities are at odds with each other. “This calls into question the objective status of the facts established by the two observers,” say Proietti and co. That’s the theory, but last year Caslav Brukner, at the University of Vienna in Austria, came up with a way to re-create the Wigner’s Friend experiment in the lab by means of techniques involving the entanglement of many particles at the same time. The breakthrough that Proietti and co have made is to carry this out. “In a state-of-the-art 6-photon experiment, we realize this extended Wigner’s friend scenario,” they say. They use these six entangled photons to create two alternate realities—one representing Wigner and one representing Wigner’s friend. Wigner’s friend measures the polarization of a photon and stores the result. Wigner then performs an interference measurement to determine if the measurement and the photon are in a superposition. The experiment produces an unambiguous result. It turns out that both realities can coexist even though they produce irreconcilable outcomes, just as Wigner predicted. That raises some fascinating questions that are forcing physicists to reconsider the nature of reality. The idea that observers can ultimately reconcile their measurements of some kind of fundamental reality is based on several assumptions. The first is that universal facts actually exist and that observers can agree on them. But there are other assumptions too. One is that observers have the freedom to make whatever observations they want. And another is that the choices one observer makes do not influence the choices other observers make—an assumption that physicists call locality. If there is an objective reality that everyone can agree on, then these assumptions all hold. But Proietti and co’s result suggests that objective reality does not exist. In other words, the experiment suggests that one or more of the assumptions—the idea that there is a reality we can agree on, the idea that we have freedom of choice, or the idea of locality—must be wrong. Of course, there is another way out for those hanging on to the conventional view of reality. This is that there is some other loophole that the experimenters have overlooked. Indeed, physicists have tried to close loopholes in similar experiments for years, although they concede that it may never be possible to close them all. Nevertheless, the work has important implications for the work of scientists. “The scientific method relies on facts, established through repeated measurements and agreed upon universally, independently of who observed them,” say Proietti and co. And yet in the same paper, they undermine this idea, perhaps fatally. The next step is to go further: to construct experiments creating increasingly bizarre alternate realities that cannot be reconciled. Where this will take us is anybody’s guess. But Wigner, and his friend, would surely not be surprised.

#### Means action under one framework doesn’t preclude another. I can still have an obligation under the categorical imperative, even if the aff is bad under Hobbes so framing issues don’t exclude the offense.

#### a priori principles apply to everyone since they are independent of human experience and any non-universalizable norm justifies someone’s ability to impede on your ends – justifies universality.

#### Additionally:

#### [A] resource disparities—focusing on evidence and statistics privileges debaters with the most preround prep excluding lone-wolfs. A debater under my framework can easily be won without any prep since minimal evidence is required. That is a pre-req to debating is access to the activity.

#### [B] only universalizable reason can effectively explain the perspectives of agents – that’s the best method for combatting oppression.

Farr 02 Arnold Farr (prof of phil @ UKentucky, focusing on German idealism, philosophy of race, postmodernism, psychoanalysis, and liberation philosophy). “Can a Philosophy of Race Afford to Abandon the Kantian Categorical Imperative?” JOURNAL of SOCIAL PHILOSOPHY, Vol. 33 No. 1, Spring 2002, 17–32.

**One** of the most popular **criticism**s **of Kant’s moral philosophy is that it is too formalistic.**13 That is, the universal nature of the categorical imperative leaves it devoid of content. Such a principle is useless since moral decisions are made by concrete individuals in a concrete, historical, and social situation. This type of criticism lies behind Lewis Gordon’s rejection of any attempt to ground an antiracist position on Kantian principles. The rejection of universal principles for the sake of emphasizing the historical embeddedness of the human agent is widespread in recent philosophy and social theory. I will argue here on Kantian grounds that **although a distinction between the universal and the concrete is** a **valid** distinction, **the unity of the two is required for** an understanding of human **agency.** The attack on Kantian formalism began with Hegel’s criticism of the Kantian philosophy.14 The list of contemporary theorists who follow Hegel’s line of criticism is far too long to deal with in the scope of this paper. Although these theorists may approach the problem of Kantian formalism from a variety of angles, the spirit of their criticism is basically the same: The universality of the categorical imperative is an abstraction from one’s empirical conditions. **Kant is** often **accused of making the moral agent an abstract, empty**, noumenal **subject. Nothing could be further from the truth. The Kantian subject is** an embodied, empirical, concrete subject. However, this concrete subject has a dual nature. Kant claims in the Critique of Pure Reason as well as in the Grounding that human beings have an intelligible and empirical character.15 It is impossible to understand and do justice to Kant’s moral theory without taking seriously the relation between these two characters. The very concept of morality is impossible without the tension between the two. By “empirical character” Kant simply means that we have a sensual nature. We are physical creatures with physical drives or desires. **The** very **fact that I cannot simply satisfy my desires without considering the rightness** or wrongness **of my actions suggests that my empirical character must be held in check** by something, or else I behave like a Freudian id. My empiri- cal character must be held in check **by my intelligible character**, which is the legislative activity of practical reason. It is through our intelligible character that **we formulate principles that keep our** empirical **impulses in check.** The categorical imperative is the supreme principle of morality that is constructed by the moral agent in his/her moment of self-transcendence. What I have called self-transcendence may be best explained in the following passage by Onora O’Neill: In restricting our maxims to those that meet the test of the categorical imperative we refuse to base our lives on maxims that necessarily make our own case an exception. The reason why a universilizability criterion is morally signiﬁcant is that it makes our own case no special exception (G, IV, 404). In accepting the Categorical Imperative we accept the moral reality of other selves, and hence the possibility (not, note, the reality) of a moral community. **The Formula of Universal Law enjoins no more than that we act only on maxims that are open to others also.**16 O’Neill’s description of the universalizability criterion includes the notion of self-transcendence that I am working to explicate here to the extent that like self-transcendence, universalizable moral principles require that the individ- ual think beyond his or her own particular desires. The individual is not allowed to exclude others **as** rational **moral agents** who have the right to act as he acts in a given situation. For example, if I decide to use another person merely as a means for my own end I must recognize the other person’s right to do the same to me. I cannot consistently will that I use another as a means only and will that I not be used in the same manner by another. **Hence,** the **universalizability** criterion **is a principle of consistency and** a principle of **inclusion.** That is, in choosing my maxims **I** attempt to **include the perspective of other moral agents.**

#### [C] The rules of logic claim that the only time a statement is invalid is if the antecedent is true, but the consequent is false.

SEP [Stanford Encyclopedia of Philosophy.] “An Introduction to Philosophy.” Stanford University. <https://web.stanford.edu/~bobonich/dictionary/dictionary.html> TG Massa

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 any other combination of true and false antecedents and consequents, the conditional statement is true.

**Neg a priori’s affirm – denying the assumptions of a statement proves it valid – the aff is a set of conditionals since the offense being true relies on the framework b) if the aff is winning, they get the ballot is a tacit ballot conditional which means denying the premise proves the conclusion that I should get the ballot**

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

#### [1] Consequences Fail: a] butterfly effect—every action has infinite stemming consequences so we can’t predict. b] induction is circular because it relies on inductive reasoning based on observation of events. c] action theory—only intents unify action because we commit the end point—but consequences cannot determine what step of action is moral d] act/omission distinction—there are infinite events occurring over which you have no control, so you can never be moral

#### [2] ASPEC—JOURNALISTS CAN’T USE UTIL, PREFER DUTY BASED ETHICS

Christians 7 Christians, Clifford (Research Professor of Comunications, Professor of Journalism and Professor of Media Studies Emeritus at the University of Illinois Urbana-Champaign) "Utilitarianism in media ethics and its discontents." Journal of Mass Media Ethics 22.2-3 (2007): 113-131.

Utilitarian ethics has major weaknesses, despite its democratic appeal. It depends on assessing the consequences accurately, when in everyday affairs the results of our choices are often unknown, at least in the long term. Blogging is a revolution in journalism at present, but how can we calculate all the changes even a decade from now? The short-term benefits of exposing corruption in a political campaign may be offset by long-term negative consequences—public hostility to an overly aggressive press. The results are frequently complicated and intertwined so that a theory staking itself on results often does not provide adequate guidelines for morally acceptable action. Among moral philosophers, the most influential critique of utilitarianism has been developed by W. David Ross.9 Ross argued against the utilitarian claim that others are morally significant to us only when our actions impact them pro or con (1930, pp. 17–21).10 We usually find ourselves confronting more than one moral claim at the same time involving different ethical principles. Asking only what produces the most good is too limiting. It does not cover the ordinary range of human relationships and circumstances. People recognize promise keeping, equal distribution, nonviolence, and preventing injury as moral principles. In various situations any of them might be the most stringent. Ordinary moral sensitivities suggest that when someone fulfills a promise because he thinks he ought to do so, it seems clear that he does so with no thought of its total consequences:: : : What makes him think it’s right to act in a certain way is the fact that he has promised to do so—that and, usually, nothing more. (Ross, 1930, p. 17) Utilitarianism as a single-consideration theory does not simply demand that we maximize general happiness, but renders irrelevant other moral imperatives that conflict with it. As Charles Taylor argued, the exactness of this one-factor model is appealing, but represents only ‘‘a semblance of validity’’ by leaving out whatever cannot be calculated (Taylor, 1982, p. 143; cf. Bowers, 2002). In some media situations, consequences are a reliable guide. But in many of the most crucial issues we face at present, utility is not adequate—for understanding distributive justice, diversity in popular culture, violence in television and cinema, truth telling, digital manipulation, conflict of interest, and so forth. We face the anomaly that the ethical system most entrenched in the media industry is not ideally suited for resolving its most persistent headaches. In an ethics of consequences, ‘‘only the future counts with respect to what is morally significant, and not the past’’ (Dyck, 1977, p. 60). Future results, even though they are hypothetical, are determinative. But why should possible benefits in the future count more, for example, than gratitude to parents for their deeds of the past? If I made a promise in the pxast, for instance, this moral duty would be the most urgent in the present. If my previous acts have harmed someone, I have a duty of reparation, that is, making up for earlier wrongs. There are duties of justice that require us to ignore or even upset the balance of happiness (Ross, 1930, p. 21). Thus an ethics of duty is a more compelling model of moral decision making. It covers the entire time frame rather than only anticipating future effects. Duty responds to a broader range of human experiences and relations. Duty recognizes that the human community requires dutiful actions to maintain its humanness. H. Richard Niebuhr, in fact, saw responsibility as inherent in our personhood. Our selfhood is manifest in the action of answering. Our relation to other selves carries moral obligation; we respond to responders; we live in responsive relations (1963, pp. 59–61, 152–160). With a similar understanding of humans as responsible agents, Emmanuel Levinas (1981) insisted that our duties to others are more fundamental to human identity than are individual rights. An ethics of duty provides a critical framework that prevents us from having our ethical theory and democratic practice slide into one another. In terms of the overall task of developing a theoretically credible media ethics, the most promising direction is a deontological one.

#### [3] 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.**

#### In a democracy, a free press ought to prioritize objectivity over advocacy.

### 1AC – Offense

#### [1] Under the categorical imperative, objectivity must always be prioritized because anything else is a contradiction in conception of lying, if a lie were universalized then there would no longer be a conception of truth. This makes objectivity the highest layer that always comes first, even if you are advocating.

#### [2] Any claim that advocacy is constitutive to a free press is impermissible because the function of media is to report information—the constitutive purpose of the media is objective presentation of information because citizens have a right to be informed.

Klein 20 [Ian Klein, J.D. Candidate at the Texas A&M University School of Law, 2020, “Enemy of the People: The Ghost of the F.C.C. Fairness Doctrine in the Age of Alternative Facts.” Hastings Communications and Entertainment Law Journal, https://repository.uchastings.edu/cgi/viewcontent.cgi?article=1809&context=hastings\_comm\_ent\_law\_journal]/Kankee

This scarcity and long history of regulation, combined with the legal fiction of broadcast spectrum scarcity explained in the following paragraphs, is likely enough to overcome this Red Lion hurdle. Second, and more importantly, in the context of the Red Lion holding and the history of broadcast regulation, the concept of scarcity serves to underline the duty of the federal government [is] to make sure that the public has access to objective coverage of important issues.152 Red Lion was the culmination of a decades-long administrative, legislative, and judicial adaptation to the evolving nature of mass communication, during which every branch of the federal government emphasized the right of the public to be informed over the right of broadcasters to disseminate information.153 Since the Radio Act of 1927, broadcasting has been regulated because the public has a right to receive information.154 When the Communications Act supplanted the Radio Act, Congress was determined to require that the newly-created FCC had a duty to “serve the public interest.”155 The F.C.C. noted during its infancy that a democratic society should be given maximum opportunity to express diverse viewpoints on controversial issues, and, importantly, maximum opportunity to hear and read the conflicting view of others.156 As Justice White later wrote for the unanimous Red Lion Court, “[i]t is the right of the public to receive suitable access to social, political, esthetic [sic], moral, and other ideas and experiences which is crucial here . . . [t]hat right may not constitutionally be abridged either by Congress or by the FCC.”157 That right of access, based on the history and tradition of the decisions of both the Court and the FCC, extends not only to access to that information, but to the objective presentation of this information.158 Furthermore, “access” referred to the ability of broadcasters to broadcast information vis-à-vis the chilling effect and self-censorship that opponents of the Fairness Doctrine feared. However, as the Red Lion Court noted, “[i]t is the right of the viewers and listeners, not the right of the broadcasters, which is paramount.”159 The fact that the notion of the public’s right to information was reiterated so often and so prevalently indicates that courts and lawmakers did not consider it incidental to their decisions, but as the governing principle necessitating the entire body of broadcast regulation. Furthermore, as legal scholars such as Mark Lloyd and John Berresford theorize, Red Lion’s Scarcity Principle was not only secondary to the emphasis on the public’s right to be informed, but was intended as dicta, which subsequent courts misinterpreted as the crux of the opinion.160 Lloyd suggests that the scarcity principle was merely “[d]ictum that suggests the Court was aware of the spectrum [of broadcast frequencies] as a public resource,” and that the Red Lion opinion was only about the constitutionality of FCC authority over broadcast licensees.161 According to Lloyd, the Red Lion Court’s determination that there was a scarcity of broadcast frequencies was not the conclusion of an engineering or economic analysis, but was the result of a purely legal analysis based on precedent and the record that centered on previous challenges to FCC authority.162 This is significant because, as Berresford points out in his 2005 FCC Research Paper, “[t]he Scarcity [Principle] appears to assume that there is a physical thing . . . of which there is a scarce amount . . . ‘the radio frequency spectrum,’ however, has no discrete physical existence . . . [t]he Scarcity [Principle] thus appears to be based on fundamental misunderstandings of physics.”163 Arbitrary rules made up by dead racists are nothing compared to the physical laws governing the reality of the known universe. The question of scarcity was thus “dislodged from the question before the Court” in Red Lion: Whether the FCC could constitutionally enforce the Fairness Doctrine.164 If the Scarcity Principle is a legal fiction (based on a scientific one), then Red Lion’s precedential value in upholding Fairness Doctrine 2.0 must rest solely on the end that the very nature of broadcast regulation sought to further from its inception:165 the right of the public to receive objective information.166 Legal Issues Surrounding Online News and Social Media

#### That affirms: if we all necessarily want our rights enforced and freedoms respected, we all necessarily agree to carry the responsibilities as well as the rights and privileges of citizenship to ensure the government can accurately act as a collective agent

**Korsgaard 18** [The Claims of Animals and the Needs of Strangers: Two Cases of Imperfect Right. The Journal of Practical EthicsVolume 6, No. 1, June 2018. OPEN ACCESS. <http://www.jpe.ox.ac.uk/papers/the-claims-of-animals-and-the-needs-of-strangers-two-cases-of-imperfect-right/>] // SJ AME

Like many philosophers, I think there is no problem in recognizing that groups of people can form collective agents in this way**. Groups can think when their members can think, and when they can also talk and debate, which amounts to thinking together. They can act**—not just individually but as a group—when they have procedures for making and enacting decisions that makes those decisions and actions count as the decisions and actions of the group. **Political states are collective agents in exactly that sense. A political state thinks through the thoughts of its citizens and legislators when they debate public issues, makes its decisions by voting and passing laws, and enacts its decisions by enforcing those laws. The enforcement of the law counts as the action of the state. It also acts as a collective agent when its duly elected representatives, or otherwise legitimate leaders, perform actions in their official roles that the laws entitle them to do**. That’s what happens when one country declares war on another, for instance. That is something that the country, considered as a collective agent, does.

#### [4] Advocacy is premised off of making somebody do something for you which violates the categorical imperative because you’re using someone as a means to an end.

### 1AC – Underview

**Presumption and permissibility affirm –**

**1. Statements are true before false since if I told you my name, you’d believe me.**

**2. Epistemics – we wouldn’t be able to start a strand of reasoning since we’d have to question that reason.**

**3. Illogical – presuming statements false is illogical since you can’t say things like P and ~P are both wrong.**

**4. Presuming obligations is logically safer since it’s better to be supererogatory than fail to meet an obligation.**

**5. Presuming statements false is impossible since we can’t operate in a world where we don’t trust anything.**

**6. To negate means to deny the truth of, which means if there isn’t offense to deny the truth of you should affirm.**

**7. Otherwise we’d have to have a proactive justification to do things like drink water.**

#### 1] 1AR theory is legit – anything else means infinite abuse – drop the debater, competing interps, highest layer – 1AR is too short to make up for the time trade-off – no RVIs or 2NR theory and paradigm issues– 6 min 2NR means they can brute force me every time.

#### 2] Neg a priori’s do not negate

#### A] they all assume I didn’t already meet my burden after the ac,

#### B] Resolved is defined as settle or find a solution to (a problem, dispute, or contentious matter) so the past tense, resolved, grammatically means the resolution has been resolved so it’s true. a priori’s 1st – even worlds framing requires ethics that begin from a priori principles like reason or pleasure so we control the internal link to functional debates.

#### 3] If I win one layer, vote aff a) they have 7 minutes to uplayer and nullify my offense b) forces engagement with the aff since they have to defend all arguments which means they read better ones.

#### Evaluate the debate after the 1AC – key to preventing the 1N from reading unfair arguments. Responses presume the debate hasn't already been evaluated.

#### 4] All neg interps are counter interps since the aff takes an implicit stance on every issue which means any neg theory interp requires an RVI to become offensive.

#### Evaluate the theory debate after the 1AR since a) the 6 min 2n can dump on theory making the 3 min 2AR impossible b) we both get 1 speech on theory.

#### 5] RVI on NC theory – you can read arguments such as T that are exclusively neg so I need them to compensate and weighing is structurally unfair since the 7-4-6-3 time skew means that the neg can just dump on weighing and the 2ar becomes impossible.

#### This means that if either side has any offense under any framing then you default aff.

#### 6] Reject neg fairness concerns since a) 13-7 time skew and 6-minute collapse gives the negative the strategic advantage and means the AFF must split 1AR time. b) The NC has the ability to uplayer and restart the round and have time to generate offense that matters. c) You have access to more positions due to generic backfiles and bidirectional shells which means neg theory is impossible to avoid. d) neg reactivity means you can just perfectly react to any of my advantages and then generate offense – if anything it’ll be for 3 mins max which evens out the 1ar and 2n.

#### No neg analytics – I don’t have time to cover 100 blippy 1NC args since you can read 7 min of analytics and extend any of them to win. Answering this triggers, a contradiction since it relies on an analytic argument and those affirm since I spoke first and they were your fault for creating and you could’ve adapted.

#### 7] Affirming is harder

#### A] Neg is reactive – they tailor the 1NC before the round to exploit the aff’s weakness. Not reciprocal – affs enter the round unaware. Also means no neg weighing – it supercharges the abuse since they can collapse in the 2NR and outweigh any turns I make.

#### B] Aff extends twice – takes valuable time from already most time-pressed speeches. Also means the neg must extend all of their arguments TWICE verbatim in the 2NR to compensate – means if neg gets weighing, they must weigh prefiat args against side bias since otherwise I’m just making the ground even.

#### 8] Accept aff interps and definitions a) causes regress since we can infinitely debate what something means but the aff speaks first which means they should define it b) moots 6 mins of the aff if you alter the way arguments function.

#### Let me recontextualize their arguments since they can collapse for 6 minutes on something I misunderstood in the 1ar to end the round since the 2ar can’t answer.