# NC

## Off 1

### 1nc

#### The meta-ethic is constructivism – morality is constructed through social interactions and does not exist a priori. Prefer –

a] Rule-following paradox—rules are infinitely regressive because they rely on more rules to explain them that are based in social understanding.

b] Epistemology—the way we interpret the natural world is necessarily framed by social constructs—we don’t call trees trees because of some natural fact about trees, rather the interpretation an individual subject places on them.

c] Externalism fails—even if a priori normative facts exist, they’re epistemically inaccessible because humans are products of their molecular biology—the mind can’t derive facts independent of material, external forces like gravity.

#### The state of nature necessitates infinite violence between conflicting world views –

a] Pre-emption—if there’s no basis to condemn actions, then everyone acts solely in their own self-interest—that means the most rational strategy is to take people out before they can hurt you

b] Resource Wars—a finite amount of material resources creates conflict between different people who want it

c] Action Theory—the imposition of your world view through action necessitates violence against the other since it de-legitimizes their perspective.

#### There is no objective solution to this conflict, because truth is relative. Instead, conflict requires the creation of the sovereign, to resolve disputes. In exchange for their safety, subjects agree to give up their claims to meaning to the sovereign.

Parrish 04 [Parrish, Rick, (Rick Parrish teaches at Loyola University New Orleans. His current research is focused on the play of violence and respect within justice.) "Derrida’S Economy Of Violence In Hobbes’ Social Contract" Theory &amp; Event, Vol. 7 No. 4, 2005, 2005, http://muse.jhu.edu/article/244119#back, DOA:6-30-2018 // WWBW]

All of the foregoing points to the conclusion that in the commonwealth **the sovereign's** first and **most fundamental job is to be the ultimate definer**. Several other commentators have also reached this conclusion. By way of elaborating upon the importance of the moderation of individuality in Hobbes' theory of government, Richard Flathman claims that peace "is possible only if the ambiguity and disagreement that pervade general thinking and acting are eliminated by the stipulations of a sovereign."57 Pursuant to debunking the perennial misinterpretation of Hobbes' mention of people as wolves, Paul Johnson argues that "**one of the primary functions of the sovereign** is to provide the necessary unity of meaning and reference for the primary terms in which men try to conduct their social lives."58 "The whole raison d'être of sovereign helmsmanship **lies** squarely **in the chronic defusing of interpretive clashes**,"59 **without which** **humans would** "fly off in all directions"60 and **fall inevitably into the violence of the natural condition.** 26. It is not surprising that so many noted students of Hobbes have reached this conclusion, given how prominently he himself makes this claim. According to Hobbes, "in the state of nature, where every man is his own judge, and differeth from others concerning the names and appellations of things, and from those differences arise quarrels and breach of peace, it was necessary there should be a common measure of all things, that might fall in controversy."61 The main categories of the sovereign's tasks are "to make and abrogate laws, to determine war and peace, [and] to know and judge of all controversies,"62 but each of these duties is a subspecies of its ultimate duty to be the sole and ultimate definer in matters of public importance. **It is only through the sovereign's effective continued accomplishment of this duty that the people of a commonwealth avoid the definitional problems that typify the state of nature.** 27. Judging controversies, which Hobbes lists as the third main task of the sovereign, is the duty most obviously about being the ultimate definer. In fact, Hobbes declares it a law of nature that "in every controversy, the parties thereto ought mutually to agree upon an arbitrator, whom they both trust; and mutually to covenant to stand to the sentence he shall give therein."63 As I repeatedly alluded to above, this agreement to abide by the decision of a third party arbitrator, **a sovereign** in the commonwealth, **is necessary because of the fundamentally perspectival and relative nature of persons' imputations of meaning and value into the situations they construct.** Hobbes understands this problem, as evidenced by his claim that "seeing right reason is not existent, the reason of some man or men must supply the place thereof; and that man or men, is he or they, that have the sovereign power"64 to dictate meanings that will be followed by all. The sovereign is even protected from potential democratic impulses, by which a 'true' meaning would be that agreed upon by the greatest number of people. Because "no one man's reason, nor the reason of any one number of men, makes the certainty," they will still "come to blows . . . for want of a right reason constituted by nature"65 unless both the majority and the minority agree to abide by the meanings promulgated by the sovereign. 28. These meanings are usually created and promulgated by the sovereign in the form of laws, another of the tasks with which Hobbes charges it. In one of his clearest explanations of the law, Hobbes writes that "it belongs to the same chief power to make some common rules for all men, and to declare them publicly, by which every man may know what may be called his, what another's, what just, what unjust, what honest, what dishonest, what good, what evil; that is summarily, what is to be done, what to be avoided in our common course of life."66 The civil law is the set of the sovereign's definitions for ownership, justice, good, evil, and all other concepts that are important for the maintenance of peace in the commonwealth. When everyone follows the law (that is, when everyone follows the sovereign's definitions) there are far fewer conflicts among persons because everyone appeals to the same meanings. This means that people know what meanings others will use to evaluate the actions of themselves and others, so the state of nature's security dilemmas and attempts to force one's own meanings upon others are overcome. 29. **There is to be no question of the truth or falsity of the sovereign's definitions because "there are no authentical doctrines concerning right and wrong**, good and evil, **besides the constituted laws in each realm and government."**67 In fact, Hobbes specifically says that one of the "diseases of a commonwealth" is that "every private man is judge of good and evil actions."68 **Only when individual persons agree to follow the meanings promulgated by the sovereign, which of course includes refraining from trying to impose their own meanings on others, can persons live together in peace -- when they take it upon themselves to impose meaning on situations of public import, they descend into violence again.**

#### Thus, the standard is consistency with the will of the sovereign.

#### Vote neg –

#### 1] states can’t have obligations to external standards like international law since their only obligation is to avoid the state of nature –the state can’t restrict its own power since it exists outside the law which means the res is impossible – vote neg on presumption

#### 2] the res implies an unchanging normative claim but this is impossible as truth is constructed through socialization and there’s no guarantee that all subjects would come to the same truth claims.

#### The metaethic takes out all paradoxes and a prioris – they attempt to construct transcendental principles of logic but that’s impossible as truth is socially constructed. And, this functions on the highest layer of the substance debate – it’s a fundamental epistemological and metaphysical question that frames all other forms of reasoning and linguistics.

#### Prefer –

#### [3] Due Process: Social identities are inescapable since they’re necessary to assign obligations—for example, firefighters can only be assigned their unique obligation to fight fires based on social identities. Only the sovereign can unify conflicting social obligations into an overarching government—individual people may be able to identify injustice but they do not have the appropriate social identity to punish unjust acts.

## Off 2

#### 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.

**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. This outweighs on common usage – it is abundantly clear that our roles are verified. 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 – if a chess player says you should break the rules for a more fun game, the proper response is to ignore them as a practice only makes sense based on its intrinsic rules. Jurisdiction is also an independent voter and a meta constraint on anything else since every argument you make concedes the authority of the judge fulfilling their jurisdiction to vote aff if they affirm better and neg the contrary – otherwise they could just hack against or for you which means it also controls the internal link to fairness since that’s definitionally unfair. [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” which means they are also a question of truth claims because it’s inherent. It also means their ROB warrants aren’t mutually exclusive with mine. If the aff is true the res ought to be implemented, but the res ought to only be implemented if its not already being implemented, so it ought to be that the res is not implemented. [C] Inclusion: Any offense can function under truth testing whereas your specific role of the ballot excludes all strategies but yours. This is bad for inclusive debates because people without every technical skill or comprehensive debate knowledge are shut out of your scholarship which turns your ROB- 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. o/w since it is a real-world implication in round rather than a thought experiment that doesn’t do anything**

## Off 3

#### Permissibility negates:

1) negate means “to deny the truth of,” so the neg can disprove an obligation through permissibility since the 1ac must defend an active obligation to act

#### 2) there is a trichotomy between obligation, prohibition and permissibility; proving one

#### disproves the other two.

#### 3) Ought implies proactive justification since we don’t take actions unless we have a reason to take the action.

**Presumption negates:**

1) We assume statements to be false until proven true. That is why we don’t believe in alternate realities or conspiracy theories. The lack of a reason to believe something is false does not mean it is assumed to be true. The black swan disproved the statement “all swans are white.”

2) Statements are more often false then true. If I say this pen is red, I can only prove it true in one way by demonstrating that it is indeed red, where I can prove it false in an infinite amount of ways

3) “To negate,” means “to deny the truth of,” which means any argument that renders affirming false is sufficient to negate. If an assumption the AC makes is false, the resolution is also false. I.e. if my parents don’t exist, then it’s impossible to say that they want me to do my homework because that statement presupposes my parents exist in the first place.

## Off 4

#### 1] member[[3]](#footnote-3) is “a part or organ of the body, especially a limb” but an organ can’t have obligations

#### 2] of[[4]](#footnote-4) is to “expressing an age” but the rez doesn’t delineate a length of time

#### 3] the[[5]](#footnote-5) is “denoting a disease or affliction” but the WTO isn’t a disease

#### 4] to[[6]](#footnote-6) is to “expressing motion in the direction of (a particular location)” but the rez doesn’t have a location

#### 5] reduce[[7]](#footnote-7) is to “(of a person) lose weight, typically by dieting” but IP doesn’t have a body to lose weight.

#### 6] for[[8]](#footnote-8) is “in place of” but medicines aren’t replacing IP.

#### 7] medicine[[9]](#footnote-9) 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.

#### 8] Trade means “a publication intended for persons in the entertainment business”(Merriam Webster) but a world entertainment business cannot reduce intellectual property making the resolution incoherent.

#### 9] Intellectual is defined as “possessing or showing intellect or mental compacity” (Dictionary.com) but property cant possess intellect so the resolutions incoherent

#### 10] Property means “a building” (Oxford Languages) so reducing intellectual buildings is incoherent

#### Prefer additionally -

#### 1] Decision Making Paradox- in order to decide to do the affirmative we need a decision-making procedure to enact it but to choose a decision-making procedure requires another decision making procedure leading to infinite regress.

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

#### 3] 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.

#### 4] 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.

#### 5] Meno’s Paradox - in order to discover something, it must not be known, but in order to know to discover something, it must already be known – this makes the quest for knowledge incomprehensible and thus impossible

## Off 5

#### The aff may not read any consequentialist ethical theory as a standard – a) resolvability: 1] Induction fails—induction assumes that things will always happen the same way in the future as they have in the past. But this begs the question of how we know what happened in the past will happen in the future. Thus, induction is logically fallacious. 2] Moral cluelessness—consequences are wholly unknowable and any action can lead to a domino effect that has unpredictable bad consequences in the end which means it can’t guide action 3] Infinite consequences—any harm stretches on into the infinite future and makes it impossible to compare harms—results in calculative regress—you have you calculate how much time to spend calculating and so on—destroys decision-making 4] Aggregation fails—happiness is only happy for you, but not for me, so you can’t compare across people—also can’t compare 10 headaches to a migraine to the value of friendship b) psychological violence: util and other consequentialist theories justify atrocities such as slavery if it benefits a marginal majority or for hypothetical benefits that might not even materialize

## Off 6

#### Theory is incoherent: [a] The ballot is always determined off abuse and inequalities, otherwise it would be impossible to evaluate the round. [b] You can’t evaluate theory because it’s evaluating off the flow rather than making the decision of which is actually a better norm, so you can’t actually be consistent with the voters. [c] Theory doesn’t produce the best rule since it allows the better theory debater to produce rules that will benefit them. [d] Things get proven true in debate rounds all the time that aren’t true in the real world, so theory doesn't actually achieve its purpose because it doesn’t prove better norms. [e] It’s a contradiction because you say your voter is either constitutive of or beneficial for a competitive activity, but no competitive activity would establish rules in the middle of a competition. [f] Theory sets bad norms because we vote for interps that are marginally better than other interps, rather the best version of the interp, so it doesn’t achieve the voter. [g] Theory is paradoxical because it attempts to limit arguments but uses arguments to do that, which concedes the validity of arguments in the first place. [h] Not jurisdictional because the judge can only vote for someone proving their side of the resolution. The resolution doesn’t care about whether we can debate, it just says prove your side, so theory isn’t a voter.

## Case

### Framing

#### 1] Their framework can’t guide action

#### a) Conflicting virtues ie courage and humility

#### b) What is virtuous is functionally an assertion—there’s no reason why X is a virtuous act other than someone thinking so

#### c) Consequentialism fails cross apply the 5th off. Their fwk is consequentialist it relies on inductive reasoning for virtues and evolutionary psychology but we don’t know if this will continue.

#### 2] The NC highjacks – Only through the sovereign can we determine what virtues actually are, means it collapses to my fwk.

#### 3] Justifies atrocities b/c it allows people to say they’re acting virtuously when actually they’re harming others

#### Metaethical is/ought – no reason we should follow their meta ethic or promote human flourishing it impact justified

#### 4] True character traits don’t exist–virtue is contextualized in one’s relative social situation

Harman 2k

Gilbert Harman, (Harman is an American philosopher, teaching at Princeton University since 1963,[1] who has published widely in philosophy of language, cognitive science, philosophy of mind, ethics, moral psychology, epistemology, statistical learning theory, and metaphysics. He and George Miller co-directed the Princeton University Cognitive Science Laboratory. Harman has taught or co-taught courses in Electrical Engineering, Computer Science, Psychology, Philosophy, and Linguistics.), “Virtue Ethics and the Fundamental Attribution Error,” Moral Philosophy Meets Social Psychology, Princeton University, 2000.

[I]n everyday experience **the characteristics of actors and** those of **the situations they face are typically confounded**--in ways that contribute to precisely the consistency that we perceive and count on in our social dealings. **People** often **choose the situations to which they are exposed**; and people often are chosen for situations **on the basis of their** manifest or presumed abilities and **dispositions.** Thus, clerics and criminals rarely face an identical or equivalent set of situational challenges. Rather **they place themselves**, and are placed by others, **in situations that differ precisely in ways that induce clergy to** look, **act**, feel, and think rather consistently like clergy and that induce criminals to look, act, feel, and think **like criminals (19).**

#### Cross apply due process – Only the sovereign has the authority to deliver justice anyways which means it’s impossible to enforce obligations under their framework

#### 5] We can never know if another is a virtuous agent, other people’s motives are epistemically inaccessible to us, they could be acting out of their own self interest. Means we can never assign normativity to any action performed under their framework.

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=member+definition&rlz=1C1CHBF\_enUS877US877&oq=member+definition&aqs=chrome.0.69i59j69i60l3.1863j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-3)
4. 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-4)
5. 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-5)
6. https://www.google.com/search?q=to+definition&rlz=1C1CHBF\_enUS877US877&oq=to+definition&aqs=chrome..69i57j69i60l3.1415j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-6)
7. 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-7)
8. https://www.merriam-webster.com/dictionary/for#:~:text=English%20Language%20Learners%20Definition%20of,meant%20to%20be%20used%20with [↑](#footnote-ref-8)
9. 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-9)