

# ROSTRUM

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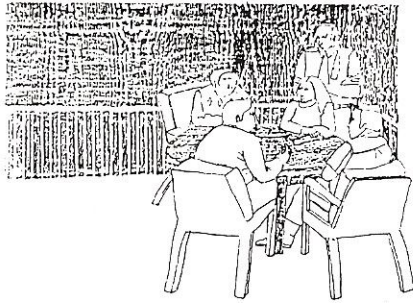
*Lincoln Life President Jon A. Boscia hails L/D Champion Dan Vukelich*

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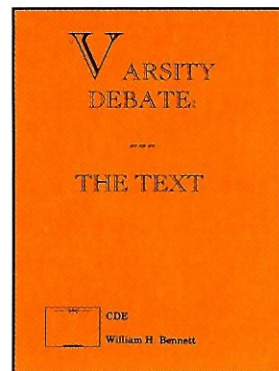
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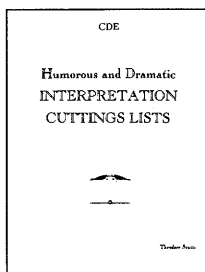
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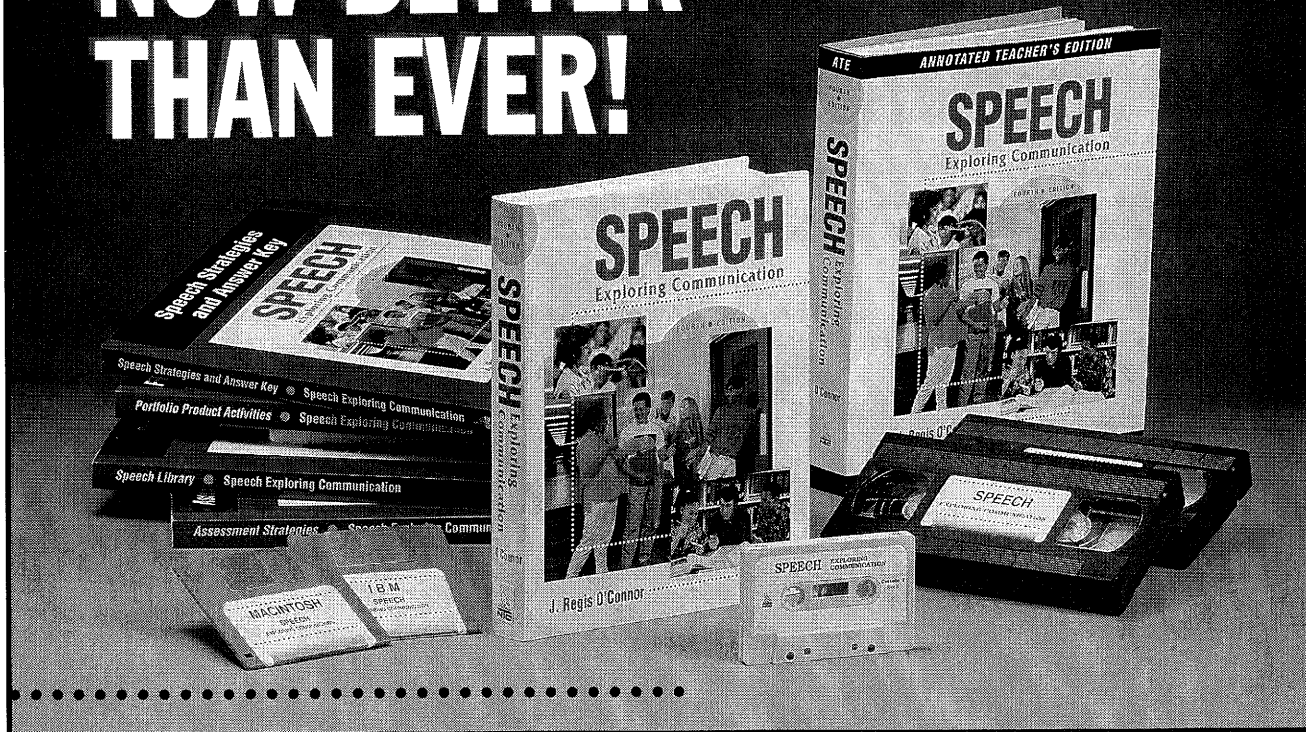
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On the Cover: Lincoln Life President Jon Boscia with L/D National Champion Dan Vukelich

December: Focus on Coaches and Coaching.

## LINCOLN LIFE: AN APPRECIATION

For the third consecutive year Lincoln Life is the national sponsor of NFL's largest and most popular event - Lincoln Douglas Debate. Lincoln Life's sponsorship has been widely praised by debaters and coaches in all 100 NFL districts.

The financial support given by Lincoln Life to NFL was sorely needed and is deeply appreciated. NFL's programs to "train youth for leadership" can not exist without corporate and foundation support.

The generous scholarships presented to the Lincoln Douglas national champions are a spectacular recognition of their debating excellence as well as an important incentive for all L/D participants. (The grand *beau geste* of President Jon Boscia, who announced to the awards assembly crowd at the Nova Nationals, "Let's double the scholarships" was a ringing affirmation of L/D debate and its participants.

The well chosen district qualifier awards, elegant historical volumes about Abraham Lincoln and fun Lincoln Life L/D Sweatshirts, are a most welcome reward for hardworking debaters who excel at the district level. And special presentation luncheons held in some districts generate fine publicity for the student debaters and the activity itself.

Above all, the very best thing about NFL's relationship with Lincoln Life is that Lincoln people care: about values, about students, about education. The presence of Lincoln Life President

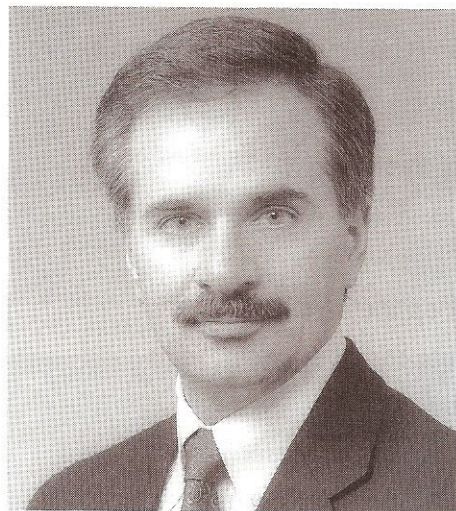
Jon Boscia at the National Tournament, with several regional CEO's and top home office executives, is a personal statement of the support that should make every NFL citizen proud. For these executives to interrupt their busy schedules to attend district and national events to celebrate student achievement, speaks volumes about what kind of company is Lincoln Life and what kind of people work there.

Jon Boscia and his staff (especially Vice-President Art Ross the original supporter of Lincoln Life L/D and hardworking communications specialist Amy Haycox) are constantly looking for new ways to promote L/D Debate and reward NFL students: A major publicity campaign is in the works; an internship program where national winners work at Lincoln during college vacations has been announced.

Lincoln Life is determined to improve the quality of life in America. The wonderful Lincoln Museum highlights the important past events in the life of the Great Emancipator. The new "Spirit of Lincoln Award" seeks to honor a

Lincolnesque figure at the present moment, in whom lies the Lincoln legacy of truth and fair dealing. And NFL Lincoln Life Lincoln Douglas Debate trains youth in values debating so that they may impact the future.

Lincoln Life and Lincoln Douglas Debate. It's the perfect fit! And NFL says to the Good People at Lincoln Life, "Thank you!"

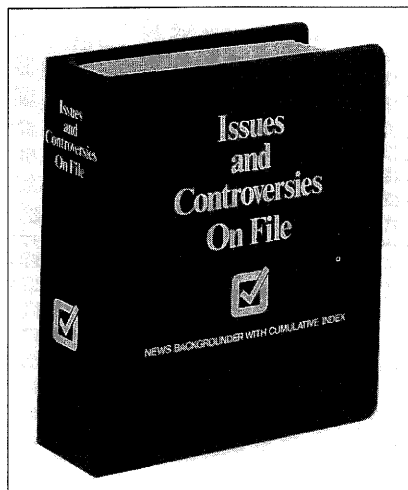


Jon Boscia  
President, Lincoln Life

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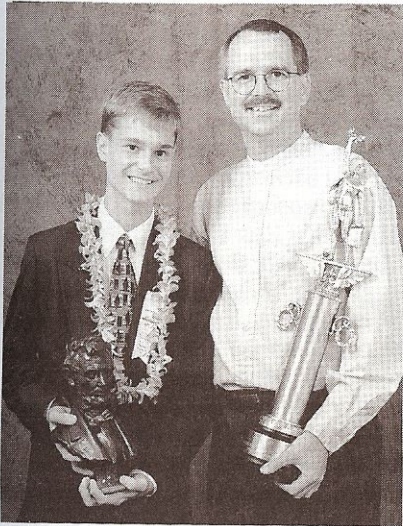
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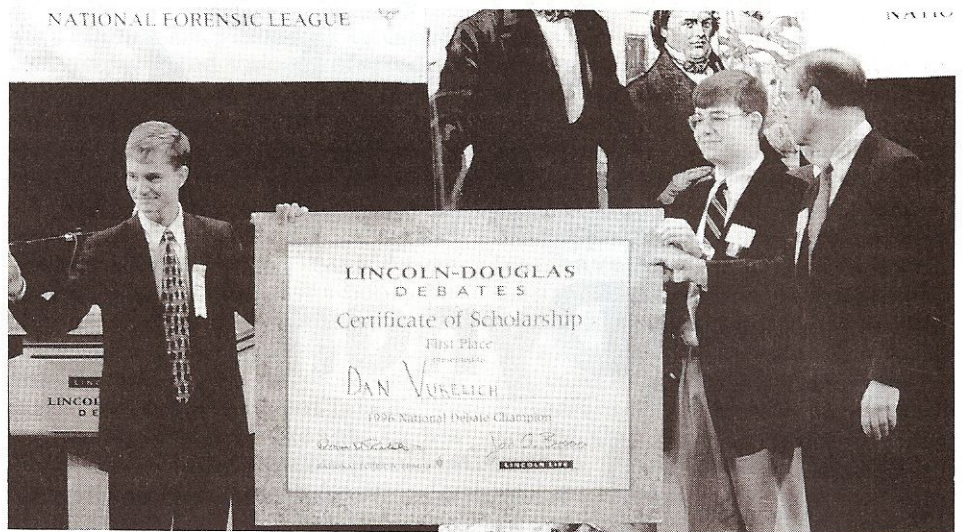
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# LINCOLN LIFE LINCOLN DOUGLAS DEBATE CHAMPIONS

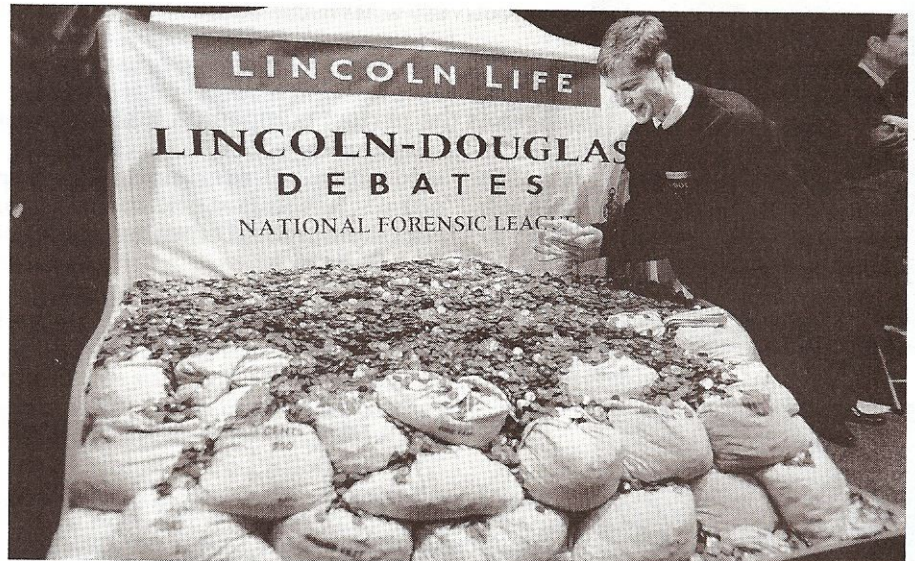


Winner Dan Vukelich and coach, Tom Backen, Benilde-St. Margaret's HS, Minnesota.

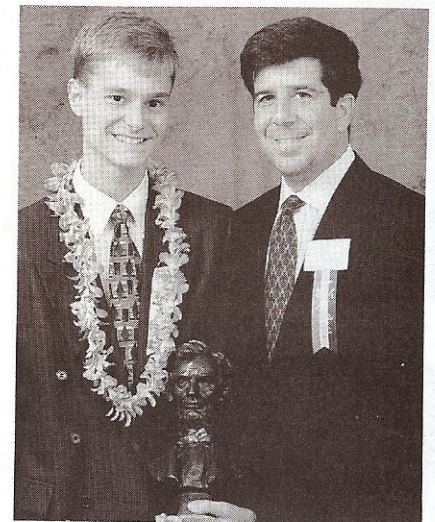


1995 winner Justin Osofsky and Art Ross of Lincoln Life present an \$8,000 Lincoln Life scholarship to L/D Champion Dan Vukelich.

At Right: Dan Vukelich poses with 800,000 Lincoln pennies presented to him at Lincoln Life L/D Debate National kickoff on Sept. 24, 1996. The pennies are symbolic of the \$8,000 Dan will receive from Lincoln Life for winning 1st place in Lincoln Life L/D Debate at the National Speech Tournament.

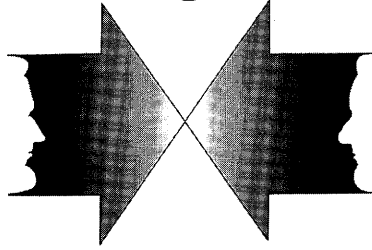


The Final Four: John Couriel, Charles Sexson, Dan Vukelich, and Jamal Watkins. Couriel won the Atlanta Paralympic Games L/D Contest.

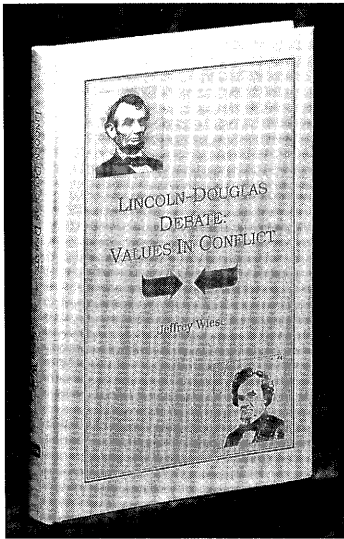


Dan with Daniel McDonald, CEO, Lincoln Financial Group of Missouri, Inc.

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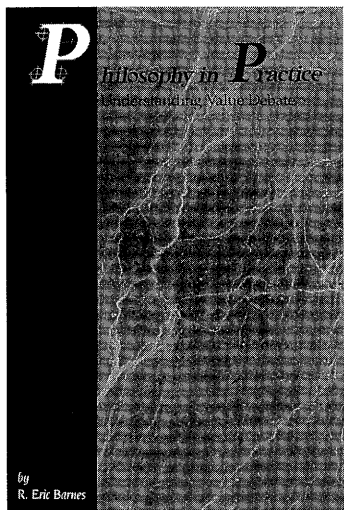
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# OF ELEPHANTS AND ONIONS

by Dale McCall

December, 1979 -- NFL ANNOUNCES THE CREATION OF LINCOLN-DOUGLAS DEBATE. The interp coach groped the elephant and said, "Oh, I know what this is; it will be an actor and emote the part." "No," said the extemp coach, (Feeling the elephant's tail) "It will be analytical and well organized, no emotion for me." "Aha," proclaimed the oratory coach, (groping the elephant's trunk), "This will be easy, just give it a thesis, a little reason, a little emotion, and we'll be winning this event in no time." "No," commanded the Debate coach, (Groping the ear of the elephant), "This will be a cinch. Why, it's nothing more than one-man policy debate without the plan."

Well, our journey to "see" the elephant has been full of groping and hoping to find the real meaning of L/D. "Yes, the interp coach is right -- persuasion does have an element of the theatrical; but the extemp coach is right as well -- this is an analytical, well-organized event; the oratory coaches' points are well-taken -- a thesis, a reason and emotion are all necessary ingredients. The policy coach is quite correct -- there must be clash and cross-examination in L/D. But, wait, we've missed something in our groping, the body of the beast." Consequently, I would like to focus on the area of L/D that seems to be most troublesome, the manner of reasoning process employed in this values argumentation. It is my thesis that values resolutions cannot be approached with the same line of reasoning used for other types of propositions. This contention arises from the exploration of the "body of the beast" itself. First, we will explore what values are, why they have significance for us, and what type of reasoning process is a natural outgrowth of the intrinsic nature of values in conflict.

## Body of the Beast

William Frankena, Professor of Philosophy, writes in *The Encyclopedia of Philosophy*, that in its widest use, value is the generic noun for all kind of critical or pro and con predicates, as opposed to descriptive ones, and is contrasted with existence or fact. In Social Science, literature such as *The In-*

*ternational Encyclopedia of Social Science*, we find values referred to as conceptions of the desirable, influencing selective behavior, regulating impulse satisfaction in accord with a whole array of hierarchical enduring goals. Even further, logicians such as Robert Paul Churchill of George Washington University writing in his book, *Becoming Logical*, tell us that value judgments are assertions either that an action is right or wrong, or ought to be taken or not taken. Sociologist, Milton Rokeach, in his book *The Nature of Human Values*, tells us that values can best be defined by looking at their function which is to serve as standards that guide ongoing activities and as general plans employed to resolve conflicts and to make decisions. Rokeach goes further to explain that values are cognitive representations and transformations of man's needs.

Thus, we see across the spectrum of disciplines from the philosopher to the sociologist, to the logician; value judgments are acts of evaluating, recommending and prescribing. The "body of the beast" becomes more visible, for what many consider to be one of the central issues surrounding how values arguments are to be debated is that last word in the previous statement -- prescribing. The PRESCRIPTIVE NATURE of value judgments indicates a need for a different kind of thinking than that to which we are accustomed in debate.

## Prescriptive Nature

It is vital at this juncture that we explore this prescriptive nature if we are to find out how to reason in L/D Debate. Professor of Philosophy at Georgetown University, Thomas Beauchamp, writes in his book, *Philosophical Ethics*, that value judgments are seen as having a prescriptive nature or action-guiding function that is totally absent in purely factual judgments. Factual discourse, by contrast, is not action-guiding but dealing, instead, with descriptions and casual explanations of human or natural phenomena. Beauchamp goes on to tell us that the statements in these two domains (fact and value) display an unbridgeable logical difference.

Thus, the prescriptive element is a necessary condition of a moral judgment, principle, or ideal.

Throughout the disciplines there seems to be unanimity that value judgments are prescriptive or "ought" judgments. Sociologist, Milton Rokeach, concludes that values have an "ought" character; Churchill, the logician, says that value judgments purport to say what "ought" to be and not what is the case; even those in the world of Forensics seem to concur. Professor of Communications, Ronald Matlon, from the University of Massachusetts, wrote in *The Journal of the American Forensics Association*, Spring of 1978, that a normative (value) generalization expresses a value judgment, not a statement of fact.

Furthermore, as reported by the University of South Florida February, 1988 newsletter for Florida Forensics, not only are value propositions normative in nature, but that the word "ought", although not always explicit, is lurking beneath the surface. There is no "ought" word in 'stealing is wrong' but the ought is implied just as has been the case with so many resolutions we have debated such as 'liberty is more precious than law.'

## Essence of Ought

This prescriptive quality, this "ought" essence, has led many philosophers logicians, social scientists, and people in our own discipline to conclude that you can't get to ought from is; to put it rather bluntly as does noted German philosopher, Immanuel Kant, no greater disservice can be done to values than to try to derive them from examples (is). Beauchamp writes that a fact may be an empirically confirmable or falsifiable statement about some aspect of the world; thus factual statements are either true or false. A value, by contrast, is taken to be an evaluative statement. David Hume, noted philosopher of the Enlightenment, has called this gap between fact, and value the entailment gap and explains that you can't leap it logically speaking. As a result of this "gap" between Is and Ought, many in our field of Forensics have agreed with philosophers, logicians, and social scientists that

factual statements cannot "prove" value judgments. Maridell Fryar and David Thomas tell us that it is fruitless to try to prove a value judgment with the facts. Erwin Chimmerinsky of Northwestern claimed that values can't be discussed in empirical terms. William Frankena writes in his book, *Ethics*, that our basic ethical norms and values cannot be justified by grounding them in the nature of things in any strict logical sense. This can be done only if right, good, and ought can be defined in non-ethical terms which they cannot be. It then follows that ethics does not depend logically on facts about man and the world, but how that world ought to be. The rules of ordinary inductive or deductive logic tells this. To try to bridge the gap is essentially to argue that A is B, A is C, without introducing any premise connecting B and C.

### Fact and Value

Beauchamp goes on to tell us that no list of facts or descriptions of what is the case could ever determine what ought to be the case or what is good. It is fallacious to deduce value statements from factual statements because value predicates are not identical in meaning with factual predicates. Therefore, no factual term entails a value term and *visa-versa*. Beauchamp illustrates for us with the following: McFall cannot survive without Shimp's bone marrow, therefore, Shimp ought to donate his bone marrow. The sheer fact that McFall cannot survive is not alone logically powerful enough to entail anything about what Shimp ought to do. A further value premise is needed to make the argument valid. McFall cannot survive without Shimp's bone marrow; everyone ought to help others survive through transplant donations involving minimal risk; therefore, Shimp ought to donate his bone marrow. Logician Churchill, agrees. Moral judgments possess a sort of immunity to direct factual confrontation; they cannot be refuted by ordinary confrontation of counter evidence. Professor of Communications Barbara Warnick, writing in *The Journal of the American Forensics Association*, Fall of 1981, concurs and tells us that the kinds of issues arising in a value dispute are more or less distinct from those in fact and policy disputes.

Let us suppose for a moment that we, the blind groping to "see" the elephant, can agree that the preceding construct of value judgments is "seen" by all. If value judgments are normative in nature and therefore prescriptive and therefore not to be derived from facts, what do we do? How do we teach our students to think about the arguments in L/D?

### How to Argue

I suggest, along with dozens of others who have explored values theory in terms of argumentation, that a new (although already suggested in the NFL Lincoln Douglas principles) approach is needed. Let us look at what some of the prominent literature has to say. Barbara Warnick tells us that the central focus of argument on a values proposition ought to be on the values which the respective advocates are defending. The advocates's purpose is to provide listeners with good reasons for evaluating the topic in the same way they have. Rather than providing conclusive empirical verification for a single interpretation of the proposition, advocates in a value dispute are making recommendations and justifying their interpretation of the principle(s) contained in the proposition. This commonly referred to as the open-ended defense of moral principles. Professor Warnick goes on to state that a characteristic of value claims arises from the nature of proof used in their support. She concludes that values cannot be proven with facts.

If we can't use facts and examples for proof what do we do? How do we teach our students to reason about value judgments? One of the most well thought out articles I have encountered on this issue was written by Professor of Philosophy, Chaim Perelman, in the *Journal of Philosophy*, December of 1955. In this article he tells us that we cannot hope for any appreciable progress in the study of the manner in which we apply reason to values by supposing, *a priori*, that such reasoning conforms to the modes furnished by mathematical demonstration, or even by the inductive method. Our reasoning is certainly not limited to the application of the deductive schemata of formal logic or even to the application of the rules of the inductive method. Actually, he says to reason is not only

to demonstrate, it is also to deliberate and to argue. Our reasoning about values is essentially a process of argumentation. This broadening of our concept of reason, which no longer limits the rational to the analytical, opens a new field of study to the investigations of the logicians. "It is the field of those reasons which, according to Pascal, and according to contemporary logicians, reason does not know." With an argument contrary to formal logic there is always something to say in favor of the opposite thesis. We cannot imagine two mathematicians starting out from the same coherent axiomatic system, with one demonstrating a theorem and the other its negation. But we can perfectly well conceive the possibility of two people of good faith arguing on opposing sides of a thesis, without either of them having the assurance of convincing the other.

Raphael Demos of Harvard, also writing in the *Journal of Philosophy*, tells us that a scientific hypothesis is predictive, there is no prediction where moral decision is involved. There can be no decisive validation of a moral decision. What is a validly acceptable hypothesis for one scientist is so -- or tends to be so -- for all. This is not true of moral decision. We may measure the weights of the principles involved in a different fashion and, therefore, arrive at different decisions. There is no objective measurement of moral weight. Moral reasoning is, indeed, a unique type of reasoning with moral principles functioning as justifying reasons.

### Function of Ethics

And, so, the elephant is slowly becoming more visible. But, what is our next step? As Stephen Toulmin wrote in his book, *An Examination of the Place of Reason in Ethics*, "On what foundation can we build a rationale of value argument?" He urges that we recognize the function of ethics as different from, but not inferior to, the function of science. The function of our most disciplined empirical language is to correlate our experiences in such a way that we know what to expect. The function of ethical discourse is to correlate our feelings and behavior in such a way as to make the fulfillment of everyone's aims and desires as far as possible compatible.

We are now faced with a val-

ues proposition and have to coach our students to debate it -- 'liberty is more precious than law', 'violent revolution is a just response to oppression', 'when conflict exists, a public official ought to follow the law, rather than his conscience'. Values are in conflict -- liberty vs. law, justice vs. societal order, duty vs. duty. What do we do now? Rokeach tells us that a given situation will typically activate several values within a value system and it is unlikely that we will be able to behave in a manner that is equally compatible with all of them. Particular acts or sequences of acts are steered by multiple and changing clusters of values. At times we must reorder our priorities. We can conclude from this that the arguments on a value issue would focus on which values outweigh other values. Debaters would be obligated to work out a hierarchy of values and explain why their hierarchy should be favored. Professors Facione, Scherer and Attig of Bowling Green State University, write in their book, *Values and Society*, that when values are in conflict we can resort to three basic methods for rational normative resolution: hierarchy building, compromise, and problem dissolution. These are excellent strategies for any L/D debater to explore in his search for rational approaches to values in conflict. I specifically recommend the reading of their chapter on these three approaches.

### Standards

One of the most widely accepted criterion for moral judgments I have encountered is the concept of universalizability. According to this criterion, moral considerations should apply in a similar way to all people situated in relevantly similar circumstances. The demand that morality be regarded as objective was emphasized by German philosopher, Immanuel Kant. For him a value judgment is objective when it is valid for any rational being. His most well-known auxiliary of this is the famed categorical Imperative which is one of the many standards that can be applied in values debating: act only according to that maxim by which you can will, at the same time, that it become universal law.

Churchill in his book, *Becoming Logical*, devotes an entire section to moral reasoning on value

judgments in which he lists nine standards for judging the morality of actions. The nine standards follow:

1. Natural Law Standards: Moral actions are those that are in harmony with nature or with universal laws of nature.

2. Divine Command Standards: Moral actions are those commanded by God.

3. Subjectivist Standard: Moral actions are those one personally likes or approves of or that make one feel good or happy.

4. Egoistic Standard: Moral actions are those that maximize the individual's own long-term interests or well-being.

5. Relativist Standard: Moral actions for a given society are those that a majority of the members of that society accept as right or obligatory.

6. Intuitionist Standard: Moral actions are those that are consistent with the individual's conscience or that the individual intuitively feels as a duty or obligation.

7. Act-Utilitarian Standard: Moral actions are those that produce the greatest amount of happiness or well-being for the greatest number of people.

8. Rule-Utilitarian Standard: Moral actions are those consistent with rules that maximize the overall happiness or well-being of those to whom the rules apply.

9. Kantian Standard: Moral actions are those for which the maxim, or rule, governing the individual's action could be willed to become a universal law for all rational beings.

### Levels of Justification

Churchill continues to lift the "blinders" from our eyes as he indicates to us that moral reasoning often involves different levels of justification. (I will apply this reasoning for you when I return to Professor Beauchamp's reasoning process which coincides with Churchill's.) Churchill goes on to tell us that moral disputes can also be based on controversies over the application of moral standards. He claims, first, there may be disagreement over which moral principle is applicable (which is relevant justice or liberty). Second, there may be dispute over the proper interpretation of a particular principle. What does 'equal treatment' mean? Third, there may be disagreement over

which of several moral principles should be given precedence, honesty above loyalty?

We finally arrive at what one author refers to as the 'onion-peeling method' of value justification. Professor Nicholas Rescher of Lehigh University writing in the *Journal of Philosophy*, explains that we confirm or validate our conclusion (in our case, this is our debate resolution) through an 'onion-peeling' process. "Justification in ethics is always reasoned but is not rooted in some basic list of axiomatic proposition, it is not deductive. In successfully justifying a moral judgment we occupy a sequence of defensive positions that lead us from judgment, to rule, to principle, to ethical theory." He illustrated that a person cannot evade reply to a question, the truthful answer to which he has good reason to believe will abet or contribute to a wrongful action by the questioner. Here the rules of truthfulness, and promoting good, stand in conflict. The resolution of this problem requires us to find a test based upon a broader criterion which overarches both conflicting values; perhaps we could resolve this by means of the Test of Conscience, selecting that course of action in which we feel greater clearness of mind. If the matter cannot be resolved by the test of conscience, then a search for a broader principle must continue. The discovery of a more general reconciling test is no mechanical matter; it requires insight into particular cases and circumstances and admits of no ready general treatment, the mediation and resolution of critical conflicts by more general test renders the business of ethical judgment in difficult cases a matter of art rather than of science.

Finally, we arrive at what I think is one of the easier methods to teach our students concerning levels of justification. Professor Beauchamp tells us that a moral judgment expresses a decision or conclusion (our values resolutions are such conclusions). The next step in his process is for us to find a moral rule that defends our conclusion. This moral rule is broader in scope than our conclusion. If we were debating "violent revolution" topic we might decide that a rule that caused us to arrive at the affirmative conclusion would be that (McCall to Page 20)

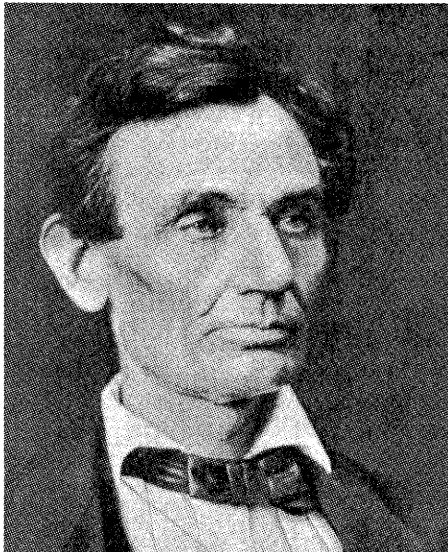
# DEBATES HAVE COME A LONG WAY SINCE LINCOLN-DOUGLAS 'DISCUSSION'

by Herbert Mitgang

When the most famous of all election debates took place in 1858, they had a kindlier name: joint discussions. There was no panel of journalists, or even a single moderator. And they were for U.S. senator from Illinois, not president.

The abrasive issues surrounding Abraham Lincoln and his opponent, Sen. Stephen Douglas - popular sovereignty, local self-government, obedience to the Supreme Court's ruling on slavery in the Dred Scott case, Union vs. a House Divided over the extension of slavery into new territories - clearly demanded discussion in the press and in person.

So Lincoln proposed a series of



*A. Lincoln.*

joint discussions, asking Douglas "to divide time and address the same audiences during the present canvass." Fearing that the Republicans would term a rejection cowardice, Douglas accepted.

This was the agreed-upon format: seven debates over a three-month period, opening speeches one hour, replies 90 minutes, rebuttal by the first speaker a half-hour.

There was no hiding behind studio lecterns, no "Larry King Live," no World Series conflicts; it was one on one, rain or shine, without make-up or microphones.

The average audience was 10,000 or more. There were no tick-

ets; it was first come, first closer to the platform. Some people came for the pageantry, yet the big turnouts spoke well for citizens willing to stand and listen to three hours of political talk.

At the first joint discussion in Ottawa, 12,000 people stood in a scorching August sun to hear the candidates. Their words were recorded by "phonographic" or shorthand reporters, the beginning of this method of newspaper coverage. The discussions, including heckling, also were hot.

The Chicago Tribune, which was pro-Lincoln, said the debate "gave greater satisfaction to our side." The headline in the pro-Douglas Chicago Times went: "Lincoln's Heart Fails Him! Lincoln's Legs Fail Him! Lincoln's Tongue Fails Him! Lincoln's Arms Fail Him! LINCOLN FAILS ALL OVER!"

While the candidates discussed the issues, there also were personal recriminations, mainly among supporters but also between the debaters. Douglas told a crowd that Lincoln was once a storekeeper who sold whiskey; Lincoln, who did not drink or smoke, scored a hit by saying he had left his side of the bar long ago but Douglas still imbibed.

The debaters went deep into the wellsprings of liberty in the language of the Constitution. Why was slavery not mentioned openly by the Founding Fathers? Where were the words "slavery" or "Negro"? Douglas saw this as justification for his views, but Lincoln took a longer look: "It was hoped when it should be read by intelligent and patriotic men, after the institution of slavery had passed from among us, there should be nothing on the face of the great charter of liberty suggesting that such a thing as Negro slavery had ever existed among us."

At the final debate in Alton on Oct. 15, 1858, Lincoln summed up the months of talking in these prescient words:

"I have said, and I repeat it here, that if there be a man amongst us who does not think that the institution of slavery is wrong in any of the aspects of which I have spo-

ken, he is misplaced and ought not to be with us. Has anything ever threatened the existence of this Union save and except this very institution of slavery? That is the real issue. That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles - right and wrong - throughout the world."

On Election Day, Nov. 2, 1858, Lincoln's total vote was 125,430 to Douglas's 121,609. Yet Lincoln did not gain the seat because the legislature, not the voter, determined who went to the Senate, a situation that prevailed until the Constitu-



*S. A. Douglas*

tion was amended in 1913. And when the Illinois Legislature balloted the first week in January, Douglas received the 54 Democratic votes and Lincoln the 46 Republican.

Still, the widely followed debates had a tremendous effect. Even in defeat, Lincoln emerged as the Republican from the West, a man of national stature and a possible presidential candidate.

*(Herbert Mitgang is a writer for the New York Times. This material originally appeared in the Times and is used with permission.)*

# WARRANTY: WHERE'S THAT LINK?

by Martin "Randy" Cox

Since at least the times of Plato and Aristotle, we have grappled with the tension between philosophy and rhetoric. That is to say that we have been aware of a distinction between, first, what we rationalize in formal logic and philosophical dialectic, second, how we respond to persuasion.

Lincoln-Douglas Debate stands at the crossroads of the two disciplines. We profess a love and need for philosophy, its history and its logical syllogism. Debaters engage in a formalized sort of dialectic over normative issues. In the same moment, these students test our resolve, demonstrating time and again that any proposition of value can be valid and invalid at the same time, depending on your perspective. L-D is a perfect synthesis of Platonic and Aristotelian ideals.

The synthesis is not without its problems, however. We are faced with the necessity of creating arguments which are both philosophically sound and rhetorically appealing.

It was in the 1940's that Stephen Toulmin took to the study of this fusion. From the publication in 1948 of his doctoral thesis, *Reason in Ethics*, Toulmin's ideals helped to shape the way we think about ethics, reasoning, and values, and his work gives us some directions to think about in constructing value based arguments.

Toulmin began with a belief that traditional logic, especially the formal syllogism, is incomplete as a tool for studying reason (Foss, et al, 78). He studied the structure and anatomy of effective arguments across disciplines. While he did not mean to prescribe how arguments should be constructed, he did define the basic vocabulary for the structure of arguments.

There are many elements to a sophisticated argument, but the basic structure is that data or proof (*grounds*) leads from demonstrated reasoning (*warrant*) to a conclusion (or *claim*).

Obviously a claim will seem unconvincing without support. What Toulmin's model makes clear, though, is that proof and claim are

not enough. They must be linked together in some way. The reasoning, or warrant, must be clear.

In his analysis of arguments, Toulmin noted that warrants were often subtle. In practical conversations, we share certain assumptions which create unstated warrants. In debate, however, those warrants must be made explicitly clear in order to validate both the logic and rhetoric of the argument.

Debaters must never assume that an audience will accept mere data as justification for a claim. In every case, you must make your reasoning explicit, and you must warrant a conclusion. For example, in 1935, Franklin D. Roosevelt delivered a speech to the Young Democratic Clubs of America. In that speech, he offers the following argument:

*[Grounds]* The rules that governed the relationship between an employer and employee in the blacksmith's shop in the days of Washington cannot, of necessity, govern the relationship between the fifty thousand employees of a great corporation and the infinitely complex and diffused ownership of the corporation.

*[Warrant]* If fifty thousand employees spoke with fifty thousand voices, there would be a modern Tower of Babel.

*[Claim]* That is why we insist on their right to choose their representatives to bargain collectively in their behalf with their employer. (Lawler & Schaffer, 111)

Roosevelt's reasoning is clarified in the second sentence before making his final claim. Without that warrant, the movement to the claim would seem awkward (at best) and confusing (at least). Every proof, reason, contention, or justification that you offer to defend or negate a resolution must be explicitly linked to the resolution through a warrant.

## Grounds, Claims, and Warrants

*Grounds* in L-D does not refer, generally speaking, to empirical proof. *Grounds* refers to what David Zarefsky calls "rhetorical proof," materials which support but do not guarantee a conclusion (187). Unlike science, which tries to demonstrate a hypothesis through mathematical proof or formal logic, arguments based on persuasion and values are dependent upon the interaction between the speaker and the audience.

The *claim* can be thought of as the contention, argument, or justification at hand. The resolution itself is a claim.

*Warrants* are a bit more difficult to deal with. A "warrant" authorizes the reasoning that gets you from the grounds to the claim. The warrant provides the explicit persuasive link between the proof and the contention, and later between the contention and the resolution. It is perhaps easier to ask the questions, "What warrants that statement?" or "Is the claim warranted?"

Warranty is especially important in value debate. When linked to a proposition of value (a value premise), warrants tap into "our motives as human beings, as members of our culture, or as unique individuals" (Campbell, 197).

David L. Vancil, one of my favorite writers on the structure of arguments, frames warranty in the following way:

"Brush your teeth," the mother says, "or they will turn black and fall out."

"So what?" says the child. "I don't want my teeth." (171)

Apparently, the mother and child reason and value differently because they have different warrants. Turning black and falling out means little to the child if the teeth themselves are unwarranted.

In terms of your actual debate practice, here are some suggested guidelines for case writing and for refutation. Each of the following guidelines were developed by

(Cox to Page 18)



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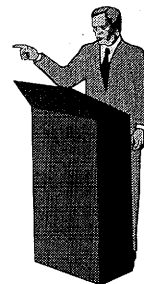


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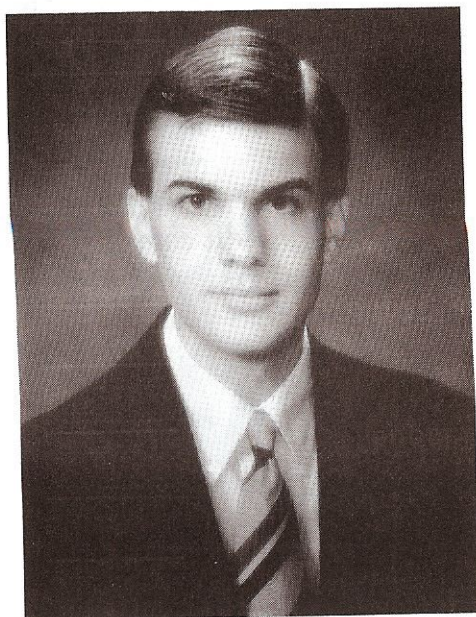
"The National Forensic League does not recommend or endorse advertised products or services," and it's a good thing they don't. Once again, the September *Rostrum* arrives stuffed full of subscriptions and generic block books. Those of you who already shudder in revulsion at the mention of these ads may skip ahead to the next article; this piece is a friendly warning for coaches and/or students whose souls do not yet rebel against the very notion of buying success in high-school debate.

Perhaps the most compelling reason to avoid mail-order evidence is that it is a bastardization of anything good that debate may represent. Rather than encourage students to industriously prepare for competition, these materials claim to eliminate the need for preparation, for a price. Witness one current outfit from Austin which claims, "We don't publish a handbook until we would be ready to go to a tournament armed only with our handbook." At least four of the other mail order houses promise to include cases with the evidence, thus saving students the minimal labor of plugging the disjointed quotes they buy into their own outline. These profiteers promise success without the tedium of hours spent at the library or in serious thought. Mail-order evidence encourages students to try to buy their way to the top, and it leaves them with a warped understanding of the evidence purchased and of competitive ethos. What is the value of a quotation, in any context, when it does not reflect a true appreciation or understanding for the work of its author, but is instead nothing more than a few words purchased for the occasion? Students who follow this path will surely discover that for all the ease of their debate experience, they have gleaned very little, except the habit of claiming other people's work as their own. It should go without saying that it would be less than honest for a student or a coach to sell parents and administrators on the virtues of debate as an intensive workshop for research, thought, and writing when, in fact, students let mail-order people do the work for them.

This is a good time to talk about the mail-order people: who are they? The answer, of course,

varies with each outfit. The vast majority of them are college students who debated while in high school. Their primary aim is to make a profit, and they may not be aware of the harm they do from an educational standpoint. They see an opportunity to make money, and they take advantage of it. One prominent outfit bills itself as "a think tank or [sic] researchers". At the 1994 NFL Nationals, this distinguished think tank was represented by two young men in shorts and t-shirts with a VCR which played a loop tape of gorillas screaming loudly (as Dave Barry says, I am not making this up); the noise of the gorillas drowned out thought and conversation in their proximity until your author threatened the members of the think tank and they turned the volume down. The advent of ink-jet and laser printers has allowed even the most ignorant yahoo to produce impressive-looking advertising. In any case, you should not be deceived by the claims of the ads. People who are highly trained in moral and political philosophy do not hawk collections of quotes to high school students. People who do hawk collections of quotes to high school students are not teachers in any normal sense of the term and cheat students out of the most educationally-valuable aspects of a forensics background.

The content of the mail-order materials is predictably poor. If you buy from honest sources, you will find that the quotes come from a very limited number of books, because the seller of the quotes is only familiar with a limited number of authors. If you buy from more irresponsible sources, you may find a great variety of quotes, but you will of course be aware that those quotes are, for the most part, lifted out of all meaningful context. The authors' intentions may have been twisted beyond recognition, but you have no way to know for sure, because you didn't do the research yourself. In fact, you have no way to know that the quotes are even accurate or direct quotes. This is not to impugn the integrity of any particular producer of these pernicious materials, but simply to point out that, as the hapless consumer, you have no way to know the truth, other than to take the word of the college debaters. If you do go to the



by Jason Baldwin



trouble to seek out the original source for each quote, then you have wasted the \$30 it cost to get the mail-order quotes, because you're doing the work anyway. These products will tell you nothing about a philosophy or a debate topic that you can't find out for yourself. Anyone who has \$100 for a year's mail-order research subscription has \$100 to buy a number of really good books that will teach him/her more and serve him/her longer than any disjointed collection of quotes.

I should also say a few words here about books of 'generic' L/D evidence. These are typically published in conjunction with the topic-specific booklets, but some of the policy evidence publishers also produce large handbooks of 'generic' L/D evidence. The same perils to education and accuracy that befall topic-specific booklets also apply to these 'generic' sources. But in a larger sense, it is appropriate to ask what a college student can possibly mean by 'generic' L/D evidence. To seriously call the evidence generic implies that it has little topic-specific content or value and that it is easily available elsewhere (i.e., for free at a library). If this is truly the case, to read such evidence in a debate round is wasted breath, and to purchase it from someone else is wasted money. Perhaps the compilers of 'generic' evidence merely mean to suggest that the evidence is frequently applicable to the issues debated in L/D. If this is truly the case, it is all the more reason for the students themselves to be familiar with the primary sources. It is inexcusable for a student to repeatedly quote the same lines from an author in many different contexts without understanding that author's work from a firsthand reading. If you seek only a good working knowledge of the most historically-significant social and political philosophers, there are better and cheaper means to acquire such knowledge on your own.

You may also wish to consider the fact that in their selection of evidence for topic booklets and 'generic' handbooks, college students are increasingly likely to draw from the post-modern drivel which comprises most of their college education in philosophy. One recent handbook "focuses on fifteen new, contemporary, multicultural and traditional philosophers including

Richard Rorty, Alexandra Kollontai, Marilyn French, Jean Lyotard, and Molefi Asante." If you are not familiar with these names, don't worry--you haven't missed anything. If you are familiar with them, you know that they have virtually nothing of value to say about L/D debate resolutions, unless you wish to argue that there are no values and that language has no meaning. Anyone who has actually read Richard Rorty will agree that his writing would be opaque to 99% of high school students and is not congenial to brief quotation in a six-minute constructive argument. This same evidence-seller now has a second book of 'generics' which includes James Baldwin, Betty Friedan, and Jean-Paul Sartre. Funny, but I don't recall the last resolution on which someone quoted *The Feminine Mystique*. Mail order evidence is probably the only avenue by which such trendy "philosophers" (?) could creep into L/D, but this is a good a place as any

**... a friendly  
warning for  
coaches and/or  
students whose  
souls do not yet  
rebel against  
buying success...**

to nip that trend in the bud. The last thing L/D needs is to fill its debate rounds with the sort of unintelligible post-modern "critiques" that have become all-too-common in policy debate. Beware, mail-order customers.

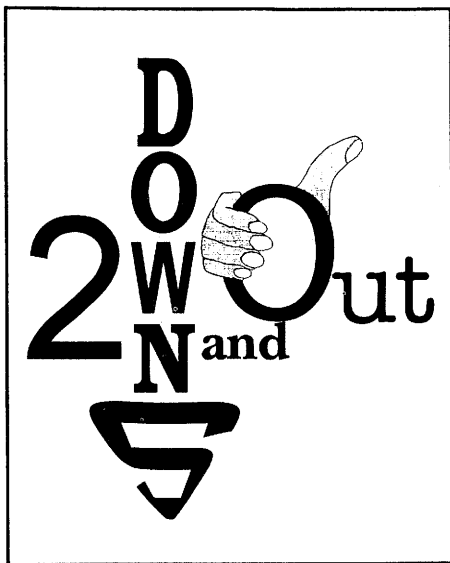
Some may still ask, "But what if I need mail-order evidence to be competitive?" Here I can only speak from my own limited experience, but my answer is, "You don't need this stuff, period." In four years of L/D debate, I never touched mail-order evidence. I did spend lots of time in the library reading and lots of time working with my coach and teammates on arguments. I don't recall ever debating a student with mail-order evidence and cases at a top-level multi-state tournament or round-robin, or in the elimination rounds of local Alabama tournaments. I did debate plenty of mail-order debaters in preliminary rounds, and I never debated one who I thought was worthy to stand

in the presence of anyone who had prepared for himself. The mail-order cases were always an embarrassment, and the evidence was read off the mail-ordered page in a tone of confusion; frequently the mail-order arguments contradicted one another. (How do you think a college kid mails you three affirmative and three negative cases plus 50 pages of evidence seven days after the topic is released?) In my experience, even the most under-prepared student who did his/her own work could easily defeat any mail-order debater.

One situation I cannot effectively address is the plight of the team without access to a library. I don't mean the team without access to a great research library; the Birmingham Public Library is not a collection known for its scholarly depth, but it does well enough for Vestavia Hills L/D. I mean the team without access to any library at all. While I hesitate to pontificate about a situation I have not personally experienced, my intuition is that it is educationally preferable for students who can't conduct their own library research in any case to craft their own arguments from a rudimentary knowledge of philosophy and an awareness of current events, rather than for such students to buy their arguments, ready made, through the mail. L/D is not rocket science, and the resourceful team should be able to get by quite nicely with a small core collection of philosophical classics which are readily available from many publishers and bookstores by mail. And whether my intuition is right here or not, these situations are not my primary concern. What bothers me are the many, many teams who have easy access to wonderful libraries but still buy mail-order evidence.

In sum, mail-order evidence and cases are antithetical to the value of education and the integrity of competition; they are often of dubious origin; and they are, at best, a competitive liability. If enough teams quit buying them, perhaps they'll shrivel up and disappear.

*(Jason Baldwin, one of the great L/D Debaters won the TOC L/D Championship debating for Marilee Dukes at Vestavia Hills. He was later a member of the L/D Topic Wording Committee.)*



## ALVA GOT A FEW IDEAS

It was Wednesday night, 10PM. The affirmative cases were stacked on my desk, and I was working my way through the fifteenth gun control case when the phone rang.

"Hey, baby, it's Tom."

"You've got the wrong number."

"No, I don't. It's Tom Edison. You know, the inventor."

"I thought you were -"

"Of course. But I got a special dispensation to give you a call. The guys and I were laughing at the affirmatives you jokers are running on this juvenile crime topic."

"The guys?"

"Sure. Well, Dorothy Parker's here, but she's just like one of the boys. She said to tell you 'girls who wear glasses/never win top speaker.'"

"That's so stupid - it doesn't even rhyme."

"No wonder your students can't win in poetry, Bubba. Now listen. You need ideas. That's my business. We made up a little list of affirmative cases that we'd like to see. Got a pencil handy?"

And here it is. . .

Environmental cases - from MARGARET MEAD

Ban Barbie.

A. She inspires violence by kids pulling the heads off and marveling how Barbie's brain looks like a green onion. It's no wonder they go on slasher sprees.

B. The skin tight clothes frus-

trate the dickens out of chubby little fingers, so entire generations of girls grow up to hang out with guys who wear pants big enough to shelter a homeless family. And we all know what baggy pants lead to!

Environmental cases - from KARL MARX

Overthrow monkeybars!

A. Monkey bars inspire physical manifestations of the capitalistic impulse, to wit-crushing the person who is on the rung below you. This leads to lifelong undesirable behavior.

B. Falling off the monkey bars creates generations of workers who cannot even spell bougeoisie, or something like that. Darn that playground!

Punishment cases - from ROBESPIERRE

Execute the worst kid in school as a highlight of pep assemblies

A. Kids are getting away with murder. I didn't. I wouldn't have even considered the crime if I had known how it all had turned out.

B. Since our kids forget easily, right after the fight song. . . BLAM! You could even dress up the guy as the mascot of the opposing school. Talk about pumped!

Punishment cases (cont.) - from GEORGE S. PATTON

Toob camps for dyslexics

A. Our teacher union dominated public school system wants to get all warm and fuzzy with morons who put their vowels and consonants in the wrong places. We coddle them as they use their wasted education as an excuse for a killing rampage.

B. These maggots need to be roused out of their bunks at the crack of dawn and drilled about the importance of good spelling, grammar, and especially penmanship. Those who forget the exceptions to the "I before E" rule will have to get down and give us thirty pu-hsups.

Punishment cases (cont.) - from JIM HENSON

A date with Miss Piggy

A. Hundreds of young men are not displaying the proper respect for

females. This leads to unspeakable results, therefore

B. HIIIIYAAAHH!!!!

Coddle 'em case - from ST. FRANCIS of ASSISI

Puppy Love

A. These poor children are lacking in love and affection. Since Madonna isn't available, we propose that every juvenile delinquent be given a cute adorable puppy.

B. This will teach responsibility in cleaning up after the animal. The meaner the kid, the bigger the dog. Budding Al Capones get Rottweilers.

Prevention case - from LUDWIG VON BEETHOVEN

Shoot Johnny Mathis

A. Hot night. Cool drinks. He walks over and puts on an old disc of the Old Smoothie himself. She sighs.

B. Unwanted children. Not our fault.

"I think I get the point. But how will I ever answer topicality?"

"We've already covered that."

'The Ultimate Answer for T - from the MARQUIS de SADE

But perhaps we should let the veil drop.

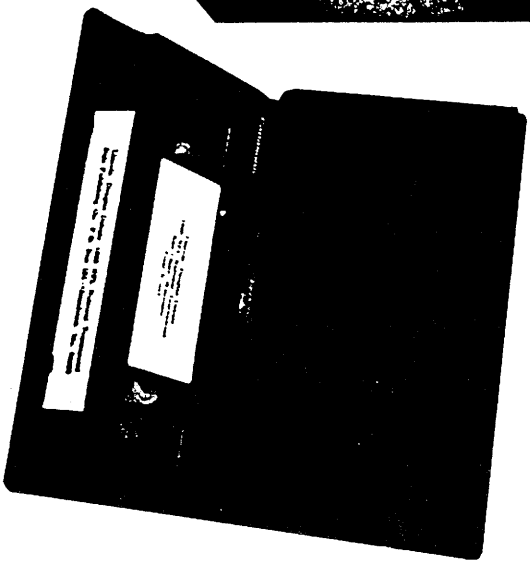
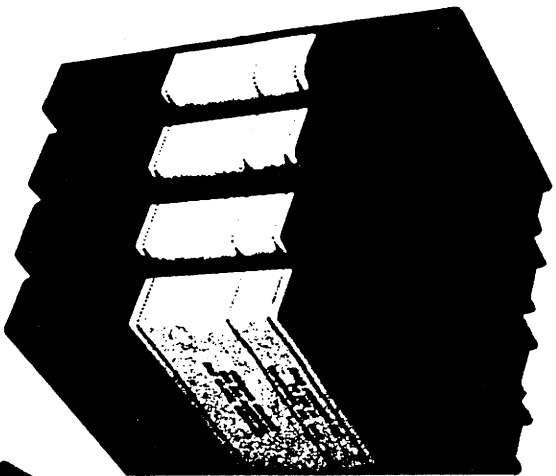
*(Bill Davis coaches at Blue Valley, (KS) and writes this regular Rostrum column. His new book, a collection of Rostrum columns, A Fool for Forensics, is available from Clark Publishing.)*

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# BALANCE NEGATIVES: A FINAL REJOINDER

by Jason Baldwin

Mark Weber's strident response (March, 1996) to my article against the use of balance negatives in L/D (November, 1995) does nothing to dissuade me of the rightness of my original stance. Nonetheless, two points of clarification are in order:

1. Professor Weber argues that the negative deserves the advantage of the balance position to neutralize the affirmative advantage of the first and last speeches. According to Weber,

The reason that the affirmative speaks first and last is because they [sic] alone have the active "burden of proof" . . . To compensate for this extra burden the affirmative is given the opportunity to speak first and last because they [sic] must overcome the "presump-

tion" of the resolution.

In point of fact, rule 2 of NFL's official Lincoln/Douglas Debate ballot states, "There are no prescribed burdens in L-D as there are in policy debate; no 'burden of proof' and no 'presumption.'" In point of theory, any affirmative advantage derived from speaking first and last is at least balanced, if not outweighed, by the affirmative burden of refutation in 1AR, which forces the affirmative to cover a 7 minute negative constructive in a 4 minute speech, which is then itself subject to a 6 minute negative rebuttal. Neither fact nor theory provides any reason to grant the negative the additional advantages of a balance position.

2. Professor Weber chides me for my claim that most experienced judges reject the legitimacy of the balance negative and interprets my statement that I have never seen a

balance negative win a major multistate tournament as "irresponsible arrogance," "as if [Jason] were the authority on what should and shouldn't be debated on the national circuit." *Contra* Weber, my statements about judges and debaters do not imply any claim on my part to universal authority; I do, however, claim sufficient authority to report my own experience as a debater, which was that most experienced judges do not tolerate balance negatives, and that no balance negative won first place at a multistate tournament I attended. These are the incontrovertible facts of my experience, not value judgments or, as Weber would have it, character slurs; if they are, as Weber charges, irresponsible arrogance, it is the truth, and not I, which is guilty of the offense.

(Jason Baldwin was TOC Champion)

(Cox from Page 11)

David L. Vancil and are described in much more detail in his book, *Rhetoric and Argumentation*.

## Tests of Value Premises (Vancil, 171-177)

1) So what?

--Is there anything really harmful or beneficial about the situation as described?

--Who or what is really hurt?

--Is the alleged benefit really "good"?

--Is there actually an evil in this state of affairs?

2) Values Comparison

"This test reminds us that in the real world, things are seldom so simple that only one value is important in an argument." (Vancil, 174)

--Are there more important things to think about?

--Are there situations where a lofty value can be subordinate to another?

3) Value Application

--Is the value being correctly applied or interpreted?

--Is the interpretation reasonable given the case?

Is the resolution warranted? When the competing subjects of evaluation in a resolution are defined clearly, each of these tests can

be answered by providing a specific warrant which links your arguments to the resolutorial claim.

## Argument Tests (Vancil, 102)

In constructing "good reasons," it is essential that you apply a few general tests for each argument.

1) Are the reasons true or acceptable? (validity)

2) Are the good reasons properly related to the claim? (relevance)

3) Are the good reasons sufficient to establish the claim? To what degree do the reasons warrant the claim? (significance)

Is the argument warranted?

Every reason or claim which you offer in support of a resolution must be valid, relevant, and significant. If a claim fails to meet one of these criteria, then the claim will be unwarranted, and easy prey for an opposing debater.

## Evidence/Proof Tests (Vancil, 177-201)

1) How well does the evidence support the claim?

2) Is the proof an assertion? Is the source expert? Is the source biased?

3) Is the proof relevant? Sufficient? Consistent? Is the proof contextualized (does it have any-

thing to do with the claim at hand)?

Is the proof warranted? For example, it is not enough to cite John Locke in your case. Make it clear to your audience why John Locke is particularly appropriate to address the subject. Provide the explicit link between the source and the subject (an authority warrant).

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(Martin "Randy" Cox is the Co-director of Forensics at Milton Academy in Milton, MA and former Co-director of the National Championship speech program at The University of Texas. He is curriculum director for L/D of the University of Texas national Institute in Forensics.)

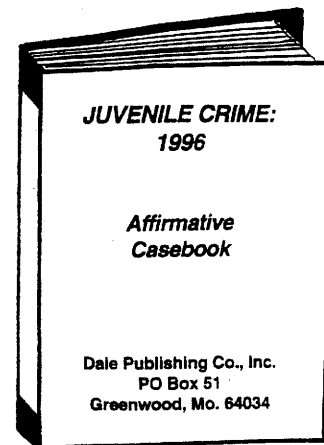
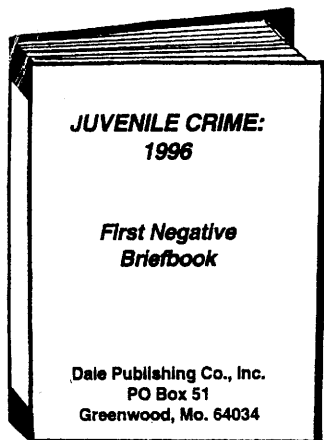
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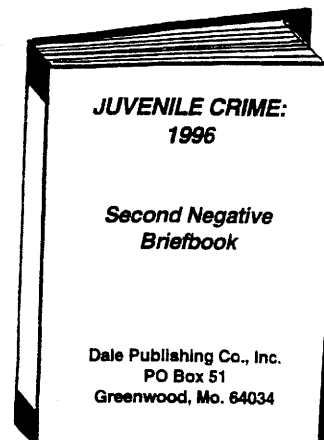
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# TLC: TENDER LOVING C.A.R.E.

by Cat Bennett and Connie Link

The C.A.R.E. Committee met in Denver, Colorado from August 1 through August 3 in order to discuss ongoing programs and future plans for implementation by C.A.R.E. Several new ideas were generated and are now being put into action. One is the creation of posters for students that "tout" NFL and student participation. The acronym C.A.R.E. stands for Coach Attraction, Retention and Education. And, the committee continues to work and to plan to fulfill all of the goals set forth by that name and by the first Denver conference.

One of the new ideas that came out of our meetings was the decision to create a monthly *Rostrum* column discussing services that C.A.R.E. is now providing the coaches and the membership of NFL. Two members of the committee have been selected to do this ongoing column. They are Connie Link of Heyworth High School, Illinois and Cat Bennett of Taos High School, New Mexico.

This month the spotlight is on

the C.A.R.E. Mentorships. Mentorships are \$300 grants that are available to districts who present a plan to recruit more chapters into their district. Mentorship applications are mailed to all District Chairs in the fall and applications can be completed by chairs and/or their committee. In the past two years, several chapters have used these monies in a variety of ways. Some states have combined all their districts and have used the combined money for statewide projects. Others have used the grant for mailings, for receptions at state conventions, for setting up videotape libraries, for substitute pay for chairs to meet with administrators and coaches, for payment for judge release for coaches so that they can work in district tabulation rooms or meet with NFL coaches at a local tournament and for recruitment pamphlets. Many practical and creative ways have been found to promote NFL at a district level.

Mentorships will be available again this fall to those districts that

complete their application papers. The committee will then choose those districts that they feel will use the money to best support present chapters and recruit new ones.

Any district that is interested in pursuing a C.A.R.E. mentorship for their district should check the mail and the *Rostrum* for application forms. If you need further information, please contact:

Michael Starks  
Cheyenne H.S.  
2800 E. Pershing  
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307-771-2663

Michael is the chairperson for the C.A.R.E. committee.

LOOK FOR THE TLC  
COLUMN NEXT MONTH  
FOR THE ANSWER TO  
THE ONGOING  
QUESTION:  
"What is C.A.R.E.?"

(McCall from Page 9)

injustice is wrong. The next step in the process is to find the broader principle that guides us; injustices to man ought to be corrected, and finally Beauchamp urges us to apply an ultimate ethical theory; in this case or ultimate theory might well be the Kantian standard. Actually, I would probably reverse the rule and the principle and make the more general statement that injustice is wrong the principle and the less general statement that injustices to man ought to be corrected should become the rule. Beauchamp's illustration would also be helpful to us at this point. He discusses the case of Myron Farber, the news reporter to whom the court demanded that records be turned over or face contempt of court. Farber judged that he ought not submit to the court's demand for his records. (This was the ethical judgment.) The rule Farber applied in this case was his right to protect freedom of the press (the press ought to be free to protect confidential information). The general principle was the right of the public to be informed and the ultimate ethi-

cal theory was that of utility.

At this point I think if we re-read those L/D principles and ballot as adopted by the NFL, we can see that 'what ought to be, is' for if we follow those basic tenets that have been described in this paper as the methods of reasoning about value judgments we will, at the same time, be following those concepts as set forth in the L/D principles: clear use of values argumentation throughout the round, establishing a values premise to support the debater's position in the round (ultimate ethical theory), establishing values criteria based upon the values premise (the principle and the rule) validity of logic in relation to the values as applied to the specific topic, logical chain of reasoning using the values, no isolated evidence, no is. Hopefully we won't have to grope much longer and one day our elephant will be visible for all to "see". Maybe we won't get too teary-eyed from peeling onions.

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(Dale McCall coaches at Wellington High School, Florida and is former cochair of the L/D wording committee.)



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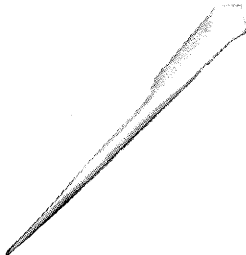
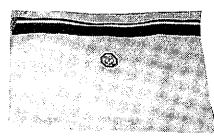
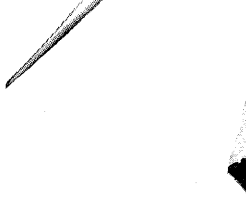









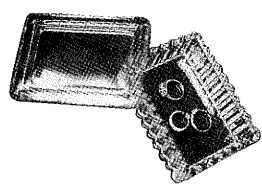
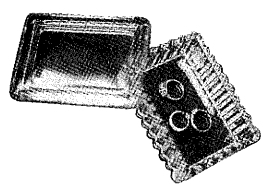


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	_____	Student Service Plaque	7.00	_____
	_____	NFL Honor Plaque	7.00	_____
	_____	Student Congress Plaque	7.00	_____
	_____	NFL Sweatshirt		_____
	_____	Blue (M, L, XL)	32.00	_____
	_____	White (M, L, XL)	32.00	_____
	_____	Coach Golf Shirt		_____
	_____	Blue (L, XL)	24.00	_____
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	_____	Bumper Stickers		_____
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	_____	Love NFL	.50	_____
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		Shipping & Handling (entire order)		\$3.00
		Total Cost		_____

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L/D Debate:	1996	1995	1994	1993
Foreign Extemp:	1996	1995	1994	1993
U. S. Extemp:	1996	1995	1994	1993
Debate	1996	1995	1994	1993

*FOR NFL USE ONLY*

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<b>SHIP DATE</b> _____
<b>ORDER NO.</b> _____
<b>SHIPPER NO.</b> _____

**Sets** \$45 per set—Circle years ordered.

Complete Sets:	1996	1995	1994	1993
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_____ Tapes @ \$10	\$	_____
_____ Complete Set(s) @ \$45	\$	_____
_____ All 4 Sets @ \$170	\$	_____
Shipping (\$1 per tape or \$3 per set or \$10 for 4 sets)	\$	_____
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## GREAT PAST FINAL ROUNDS

**Events**                      Circle your Selections: \$7 each; 3/\$19; 10/\$65

Oratory:	1964,	1965,	1966,	1967,	1968,	1971,	1972,	1975,	1976,	1977,	1978,	
	1979,	1980,	1981,	1982,	1983,	1984,	1985,	1986,	1987,	1988,	1989,	
	1990,	1991,	1992									
L/D Debate:	1980,	1981,	1982,	1983,	1984,	1985,	1986,	1987,	1988,	1989,	1990,	
	1991,	1992										
Girls Extemp:	1967,	1968,	1969,	1977,	1978,	1979,	1980,	1981,	1982,	1983,	1984	
Boys Extemp:	1957,	1964,	1966,	1967,	1968,	1969,	1971,	1972,	1976,	1977,	1978,	
	1979,	1980,	1981,	1982,	1983,	1984						
U. S. Extemp:	1985,	1986,	1987,	1988,	1989,	1990,	1991,	1992				
Debate:	1960,	1977,	1978,	1979,	1980,	1981,	1982,	1983,	1984,	1985,	1986,	
	1987,	1988,	1989,	1990,	1991,	1992						

**Special:**                      1960 Drama, Poetry, Oratory, Boys Extemp, Girls Extemp on one tape

_____ Archival Set (99 tapes) @ \$475	\$	_____	Name _____
_____ Tapes (\$7 each; \$19/three; \$65/ten)	\$	_____	School _____
Shipping (\$1 per tape/ \$10 per Archival Set)	\$	_____	Address _____
<b>Total</b>	\$	_____	City _____
			State _____ Zip Code _____

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