## 1

### Fwk

#### I value morality. Ethical Internalism is true:

#### 1. Epistemology – A) Equality – Externalism incorrectly assumes certain individuals have stronger epistemic access to moral truths which justifies the exclusion of those individuals from the creation of ethics and B) Inaccessibility – There is no universal character of moral judgements that is epistemically accessible since every argument for its existence presumes the correct normative starting point. Markovits 14, Markovits, Julia. Moral reason. Oxford University Press, 2014.//Scopa Relatedly, internalism about reasons seems less presumptive than externalism. We should not assume that some of us have special epistemic access to what matters, especially in the absence of any criterion for making such a judgment. It’s better to start from the assumption, as internalism does, that everyone’s ends are equally worthy of pursuit – and correct this assumption only by appealing to standards that are as uncontroversial as possible. According to externalism about reasons, what matters normatively – that is, what we have reason to do or pursue or protect or respect or promote – does not depend in any fundamental way on what in fact matters to us – that is, what we do do and pursue and protect and respect and promote. Some of us happen to be motivated by what actually matters, and some of us are “wrongly” motivated. But externalists can offer no explanation for this supposed difference in how well we respond to reasons – no explanation of why some of us have the right motivations and some of us the wrong ones – that doesn’t itself appeal to the views about what matters that they’re trying to justify. (They can explain why some people have the right motivations by saying, e.g., that they’re good people, but that assumes the truth of the normative views that are at issue.22) A comparison to the epistemic case helps bring out what is unsatisfactory in the externalist position. We sometimes attribute greater epistemic powers to some people than to others despite not being able to explain why they’re more likely to be right in their beliefs about a certain topic. Chicken-sexing is a popular example of this among philosophers. We think some people are more likely to form true beliefs about the sex of chickens than others even though we can’t explain why they are better at judging the sex of chickens. But in the case of chicken-sexing, we have independent means of determining the truth, and so we have independent verification that chicken-sexers usually get things right. Externalism seems to tell[s] us that some of us are better reasons- sensors than others, but without providing the independent means of determining which of us are in fact more reliably motivated by genuine normative reasons (or even that some of us are).

#### 2. Motivation – A) Externalist notions of ethics collapse to internal since the only reason agents follow external demands is those demands are consistent with their internal account of the good. Motivation is a necessary feature for ethics since normativity only matters insofar as agents follow through on the ethic that’s generated from it

#### Thus, agents justify their actions based on individual moral preferences and deal with ethical dilemmas by prioritizing certain beliefs. It’s a constitutive feature of humanity to rationally maximize value under a particular index of the good. Gauthier 98, David Gauthier, Canadian-American philosopher best known for his neo-Hobbesian social contract theory of morality, Why Contractarianism?, 1998, ///AHS PB //Recut by Scopa Fortunately, I do not have to defend normative foundationalism. One problem with accepting moral justification as part of our ongoing practice is that, as I have suggested, we no longer accept the world view on which it depends. But perhaps a more immediately pressing problem is that we have, ready to hand, an alternative mode for justifying our choices and actions. In its more austere and, in my view, more defensible form, this is to show that choices and actions maximize the agent ’s expected utility, where utility is a measure of considered preference. In its less austere version, this is to show that choices and actions satisfy, not a subjectively defined requirement such as utility, but meet the agent ’ s objective interests. Since I do not believe that we have objective interests, I shall ignore this latter. But it will not matter. For the idea is clear; we have a mode of justification that does not require the introduction of moral considerations. 11 Let me call this alternative nonmoral mode of justification, neutrally, deliberative justification. Now moral and deliberative justification are directed at the same objects – our choices and actions. What if they conflict? And what do we say to the person who offers a deliberative justification of his choices and actions and refuses to offer any other? We can say, of course, that his behavior lacks moral justification, but this seems to lack any hold, unless he chooses to enter the moral framework. And such entry, he may insist, lacks any deliberative justification, at least for him. If morality perishes, the justificatory enterprise, in relation to choice and action, does not perish with it. Rather, one mode of justification perishes, a mode that, it may seem, now hangs unsupported. But not only unsupported, for it is difficult to deny that deliberative justification is more clearly basic, that it cannot be avoided insofar as we are rational agents, so that if moral justification conflicts with it, morality seems not only unsupported but opposed by what is rationally more fundamental. Deliberative justification relates to our deep sense of self. What distinguishes human beings from other animals, and provides the basis for rationality, is the capacity for semantic representation. You can, as your dog on the whole cannot, represent a state of affairs to yourself, and consider in particular whether or not it is the case, and whether or not you would want it to be the case. You can represent to yourself the contents of your beliefs, and your desires or preferences. But in representing them, you bring them into relation with one another. You represent to yourself that the Blue Jays will win the World Series, and that a National League team will win the World Series, and that the Blue Jays are not a National League team. And in recognizing a conflict among those beliefs, you find  rationality thrust upon you. Note that the first two beliefs could be replaced by preferences, with the same effect. Since in representing our preferences we become aware of conflict among them, the step from representation to choice becomes complicated. We must, somehow, bring our conflicting desires and preferences into some sort of coherence. And there is only one plausible candidate for a principle of coherence – a maximizing principle. We order our preferences, in relation to decision and action, so that we may choose in a way that maximizes our expectation of preference fulfillment. And in so doing, we show ourselves to be rational agents, engaged in deliberation and deliberative justification. There is simply nothing else for practical rationality to be. The foundational crisis of morality thus cannot be avoided by pointing to the existence of a practice of justification within the moral framework, and denying that any extramoral foundation is relevant. For an extramoral mode of justification is already present, existing not side by side with moral justification, but in a manner tied to the way in which we unify our beliefs and preferences and so acquire our deep sense of self. We need not suppose that this deliberative justification is itself to be understood foundationally. All that we need suppose is that moral justification does not plausibly survive conflict with it.

#### Since agents take their own ability to act as intrinsically valuable, permissibility is avoided through a system of mutual self restraint where agents refrain from impeding upon the actions of other agents, under the expectation that others will do the same out of rational self interest. This is achieved through a system of contracts which both parties’ consent to in order to regulate behavior.

#### Thus, the standard is consistency with Contractarianism. And, the framework outweighs on actor specificity: States are not physical actors, but derive authority from contracts that allow them to constrain action.

#### Prefer additionally –

#### 1. Flexibility –

#### 2. Bindingness -

### Contention

#### I contend that the member nations of the World Trade Organization ought not reduce intellectual property protections for medicines.

#### [1] IP rights are included in multiple international contracts – the aff violates that.

**Franklin 13** - “International Intellectual Property Law” by Jonathan Franklin\* He earned his A.B., A.M. Anthropology and J.D. degrees from Stanford University and M.Libr. with a Certificate in Law Librarianship from the University of Washington. Prior to the University of Washington, he spent five years as an reference librarian and foreign law selector at the University of Michigan Law Library. In law school, he was a Senior Editor of the Stanford Environmental Law Journal and a Note Editor for the Stanford Law Review. He is a member of the American Association of Law Libraries. [https://www.asil.org/sites/default/files/ERG\_IP.pdf] // ahs emi

The most important international agreements in intellectual property law are listed here. Many of them are available in multiple formats, including Microsoft Word, PDF, and HTML. In addition, This page was last updated February 8, 2013. 5 the links below link to the main pages for those treaties, rather than the HTML texts so that the reader can also find related protocols, notifications and signatories. ● Agreement on Trade-Related Aspects of Intellectual Property Rights ("TRIPS")(http://www.wto.org/english/docs\_e/legal\_e/legal\_e.htm#TRIPs) ● Berne Convention for the Protection of Literary and Artistic Works (http://www.wipo.int/treaties/en/ip/berne/index.html) ● Hague Agreement Concerning the Deposit of Industrial Designs (http://www.wipo.int/hague/en/legal\_texts/) ● International Convention for the Protection of New Varieties of Plants(http://www.upov.int/en/publications/conventions/index.html) ● Madrid Agreement Concerning the International Registration of Trademark (http://www.wipo.int/madrid/en/legal\_texts/) ● Paris Convention for the Protection of Industrial Property (http://www.wipo.int/treaties/en/ip/paris/index.html) ● Patent Cooperation Treaty (http://www.wipo.int/pct/en/texts/index.htm) ● Trademark Law Treaty (http://www.wipo.int/treaties/en/ip/tlt/index.html) ● Universal Copyright Convention (http://portal.unesco.org/en/) For other substantive, registration and classification treaties, see the treaty sections at the World Intellectual Property Organization (WIPO) (http://www.wipo.int/clea/en/index.jsp), IPRsonline (http://www.iprsonline.org/legalinstruments/international.htm), the Compleat World Copyright Web site (http://www.compilerpress.ca/CW/multi\_i.htm) and the intellectual property page at the Electronic Information System for International Law (EISIL) (http://www.eisil.org/). For bilateral treaties, one of the best sources is IPRsonline(http://www.iprsonline.org/legalinstruments/bilateral.htm). The focus of this Chapter is international law. Although it includes references to national domestic law (foreign law) and comparative law sources, other sites comprehensively cover national domestic law, such as WIPO’s Collection of Laws for Electronic Access (CLEA)(http://www.wipo.int/clea/en/index.jsp) (which is also referred to as WIPO Lex) or UNESCO’s Collection of National Copyright Laws(http://portal.unesco.org/culture/en/). For additional web sites that compile national intellectual property laws and decisions, see the relevant 6 section below. Practical Law Company’s Cross-border: Intellectual Property & Technology (http://us.practicallaw.com/about/cross-border-intellectual-property-technology) provides a substantial list of country comparisons touching on intellectual property law.

## 2

Interp – The affirmative debater must allow the negative a path to winning the debate.

Violation – You say all neg aprioris affirm and then say that proving that the aff is sufficient under one index is sufficient to affirm and u say tt is the highest layer, which affirms.

The standard is infinite abuse –

Impacts –

A) Destroys clash

B) Prevents norm creation –

C) Constitutivism –