**The meta ethic is practical reason-**

#### Ethics must be derived a priori

#### 1] Uncertainty – experiences are locked within our own subjectivity and are inaccessible to others, however a priori principles are created in the noumenal world and are universally applied to all agents. Outweighs since founding ethics in the phenomenal world allows people to justify atrocities by saying they don’t experience the same.

#### 2] Is/Ought Gap – experience in the phenomenal world only tells us what is since we can only perceive what is, not what ought to be. But it’s impossible to derive an ought from descriptive premises, so there needs to be additional a priori premises within the noumenal world to make a moral theory.

#### Practical reason is inescapable - Any moral rule faces the problem of regress – I can keep asking “why should I follow this.” Regress collapses to skep since no one can generate obligations absent grounds for accepting them. Only reason solves since asking “why reason?” requires reason to do in the first place which concedes its authority.

#### Practical reason means we must be able to universally will maxims—our judgements are authoritative and can’t only apply to ourselves any more than 2+2=4 can be true only for me. The only constraint is noncontradiction.

**The standard is consistency with the categorical imperative. To clarify, consequences don’t link to the framework.**

**Prefer**

#### 1] The existence of extrinsic goodness requires unconditional human worth—that means we must treat others as ends in themselves.

Korsgaard ’83 (Christine M., “Two Distinctions in Goodness,” The Philosophical Review Vol. 92, No. 2 (Apr., 1983), pp. 169-195, JSTOR) OS/Recut Lex AKu \*brackets for gendered language

The argument shows how Kant's idea of justification works. It can be read as a kind of regress upon the conditions, starting from an important assumption. The assumption is that when a rational being makes a choice or undertakes an action,[they] he or she supposes the object to be good, and its pursuit to be justified. At least, if there is a categorical imperative there must be objectively good ends, for then there are necessary actions and so necessary ends (G 45-46/427-428 and Doctrine of Virtue 43-44/384-385). In order for there to be any objectively good ends, however, there must be something that is unconditionally good and so can serve as a sufficient condition of their goodness. Kant considers what this might be: it cannot be an object of inclination, for those have only a conditional worth, "for if the inclinations and the needs founded on them did not exist, their object would be without worth" (G 46/428). It cannot be the inclinations themselves because a rational being would rather be free from them. Nor can it be external things, which serve only as means. So, Kant asserts, the unconditionally valuable thing must be "humanity" or "rational nature," which he defines as "the power set to an end" (G 56/437 and DV 51/392). Kant explains that regarding your existence as a rational being as an end in itself is a "subjective principle of human action." By this I understand him to mean that we must regard ourselves as capable of conferring value upon the objects of our choice, the ends that we set, because we must regard our ends as good. But since "every other rational being thinks of his existence by the same rational ground which holds also for myself' (G 47/429), we must regard others as capable of conferring value by reason of their rational choices and so also as ends in themselves. Treating another as an end in itself thus involves making that person's ends as far as possible your own (G 49/430). The ends that are chosen by any rational being, possessed of the humanity or rational nature that is fully realized in a good will, take on the status of objective goods. They are not intrinsically valuable, but they are objectively valuable in the sense that every rational being has a reason to promote or realize them. For this reason it is our duty to promote the happiness of others-the ends that they choose-and, in general, to make the highest good our end.

#### 2] Other frameworks collapse—they contain conditional obligations which derive their authority from the categorical imperative.

Korsgaard 98 [CHRISTINE M. KORSGAARD, greatest philosopher alive, 1998, “Introduction”, Groundwork of the Metaphysics of Morals] AG // Recut Lex AKu

This is the sort of thing that makes even practiced readers of Kant gnash their teeth. A rough translation might go like this: the categorical imperative is a law, to which our maxims must conform. But the reason they must do so cannot be that there is some further condition they must meet, or some other law to which they must conform. For instance, suppose someone proposed that one must keep one's promises because it is the will of God that one should do so - the law would then "contain the condition" that our maxims should conform to the will of God. This would yield only a conditional requirement to keep one's promises — if you would obey the will of God, then you must keep your promises - whereas the categorical imperative must give us an unconditional requirement. Since there can be no such condition, all that remains is that the categorical imperative should tell us that our maxims themselves must be laws - that is, that they must be universal, that being the characteristic of laws. There is a simpler way to make this point. What could make it true that we must keep our promises because it is the will of God? That would be true only if it were true that we must indeed obey the will of God, that is, if "obey the will of God" were itself a categorical imperative. Conditional requirements give rise to a regress; if there are unconditional requirements, we must at some point arrive at principles on which we are required to act, not because we are commanded to do so by some yet higher law, but because they are laws in themselves. The categorical imperative, in the most general sense, tells us to act on those principles, principles which are themselves laws. Kant continues:

#### 3] Actor specificity – governments use Kantian conceptions of the state when implementing policies.

#### RIPSTEIN 15

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

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

#### 4] Performativity—freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, it is logically incoherent to justify the aff standard without first willing that we can pursue ends free from others.

#### 5] Kantian ethics solve can solve oppression-Contrary to Kant’s own beliefs

Farr ’02

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

Whereas most criticisms are aimed at the formulation of universal law and the formula of autonomy, our analysis here will focus on the formula of an end in itself and the formula of the kingdom of ends, since we have already addressed the problem of universality. The latter will be discussed ﬁrst. At issue here is what Kant means by “kingdom of ends.” Kant writes: “By ‘kingdom’ I understand a systematic union of different rational beings through common laws.”32 The above passage indicates that Kant recognizes different, perhaps different kinds, of rational beings; however, the problem for most critics of Kant lies in the assumption that Kant suggests that the “kingdom of ends” requires that we abstract from personal differences and content of private ends. The Kantian conception of rational beings requires such an abstraction. Some feminists and philosophers of race have found this abstract notion of rational beings problematic because they take it to mean that rationality is necessarily white, male, and European.33 Hence, the systematic union of rational beings can mean only the systematic union of white, European males. I ﬁnd this interpretation of Kant’s moral theory quite puzzling. Surely another interpretation is available. That is, the implication that in Kant’s philosophy, rationality can only apply to white, European males does not seem to be the only alternative. The problem seems to lie in the requirement of abstraction. There are two ways of looking at the abstraction requirement that I think are faithful to Kant’s text and that overcome the criticisms of this requirement. First, the abstraction requirement may be best understood as a demand for intersubjectivity or recognition. Second, it may be understood as an attempt to avoid ethical egoism in determining maxims for our actions. It is unfortunate that Kant never worked out a theory of intersubjectivity, as did his successors Fichte and Hegel. However, this is not to say that there is not in Kant’s philosophy a tacit theory of intersubjectivity or recognition. The abstraction requirement simply demands that in the midst of our concrete differences we recognize ourselves in the other and the other in ourselves. That is, we recognize in others the humanity that we have in common. Recognition of our common humanity is at the same time recognition of rationality in the other. We recognize in the other the capacity for selfdetermination and the capacity to legislate for a kingdom of ends. This brings us to the second interpretation of the abstraction requirement. To avoid ethical egoism one must abstract from (think beyond) one’s own personal interest and subjective maxims. That is, the categorical imperative requires that I recognize that I am a member of the realm of rational beings. Hence, I organize my maxims in consideration of other rational beings. Under such a principle other people cannot be treated merely as a means for my end but must be treated as ends in themselves. The merit of the categorical imperative for a philosophy of race is that it contravenes racist ideology to the extent that racist ideology is based on the use of persons of a different race as a means to an end rather than as ends in themselves. Embedded in the formulation of an end in itself and the formula of the kingdom of ends is the recognition of the common hope for humanity. That is, maxims ought to be chosen on the basis of an ideal, a hope for the amelioration of humanity. This ideal or ethical commonwealth (as Kant calls it in the Religion) is the kingdom of ends.34 Although the merits of Kant’s moral theory may be recognizable at this point, we are still in a bit of a bind. It still seems problematic that the moral theory of a racist is essentially an antiracist theory. Further, what shall we do with Henry Louis Gates’s suggestion that we use the Observations on the Feeling of the Beautiful and Sublime to deconstruct the Grounding? What I have tried to suggest is that instead of abandoning the categorical imperative we should attempt to deepen our understanding of it and its place in Kant’s critical philosophy. A deeper reading of the Grounding and Kant’s philosophy in general may produce the deconstruction35 suggested by Gates. However, a text is not necessarily deconstructed by reading it against another. Texts often deconstruct themselves if read properly. To be sure, the best way to understand a text is to read it in context. Hence, if the Grounding is read within the context of the critical philosophy, the tools for a deconstruction of the text are provided by its context and the tensions within the text. Gates is right to suggest that the Grounding must be deconstructed. However, this deconstruction requires much more than reading the Observations on the Feeling of the Beautiful and Sublime against the Grounding. It requires a complete engagement with the critical philosophy. Such an engagement discloses some of Kant’s very signiﬁcant claims about humanity and the practical role of reason. With this disclosure, deconstruction of the Grounding can begin. What deconstruction will reveal is not necessarily the inconsistency of Kant’s moral philosophy or the racist or sexist nature of the categorical imperative, but rather, it will disclose the disunity between Kant’s theory and his own feelings about blacks and women. Although the theory is consistent and emancipatory and should apply to all persons, Kant the man has his own personal and moral problems. Although Kant’s attitude toward people of African descent was deplorable, it would be equally deplorable to reject the categorical imperative without ﬁrst exploring its emancipatory potential.

#### There are infinite worlds, the aff is true in one which is sufficient.

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

-MWI: Multiple Worlds Interpretation

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

#### Vote aff because it’s simple – evaluating responses to this is complicated so don’t

Baker 04’ [Baker, Alan, 10-29-2004, "Simplicity (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/simplicity/>]

With respect to question (ii), there is an important distinction to be made between two sorts of simplicity principle. Occam's Razor may be formulated as an epistemic principle: if theory T is simpler than theory T\*, then it is rational (other things being equal) to believe T rather than T\*. Or it may be formulated as a methodological principle: if T is simpler than T\* then it is rational to adopt T as one's working theory for scientific purposes. These two conceptions of Occam's Razor require different sorts of justification in answer to question (iii). In analyzing simplicity, it can be difficult to keep its two facets—elegance and parsimony—apart. Principles such as Occam's Razor are frequently stated in a way which is ambiguous between the two notions, for example, “Don't multiply postulations beyond necessity.” Here it is unclear whether ‘postulation’ refers to the entities being postulated, or the hypotheses which are doing the postulating, or both. The first reading corresponds to parsimony, the second to elegance. Examples of both sorts of simplicity principle can be found in the quotations given earlier in this section.

#### 5] Reject consequentialism –

#### A) Action theory: Actions are defined by their aims so you can’t evaluate action absent the intent. The aim acts as a unifier e.g. to drink, I must raise the glass and then swallow, which then have different constituent parts, making actions infinitely divisible. The only way to judge the topical action is by looking to intent.

#### B) Normativity: Only intent-based ethics are normative because if you’re held responsible for things you don’t intend, then there’s no reason to be moral because you can’t help your actions being immoral, because you’re held responsible for unintended effects. This controls the link to ethics because otherwise there’s no reason to follow morality and ethics are circular.

#### C) Induction fails – single inductions require prior inductions to verify its truth but that’s circular since the framework of induction presupposes its own method of justification. Also, there is no logical basis for induction – just because the moon came up last night, does not mean there is a sound justification for why it ought to come up tomorrow.

#### D) Aggregation fails – 2 headaches doesn’t equal a migraine which means aggregating pain and pleasure is impossible and we can’t tell whether actions cause more pain or pleasure.

#### 6] Resource disparities—a focus on evidence and statistics privileges debaters with the most preround prep which excludes lone-wolfs who lack huge evidence files. A Kantian debate can easily be won without any prep since only analytical arguments are required. That controls the internal link to other voters because a pre-req to debating is access to the activity.

### Offense

#### 1] IP rights prevent certain people from receiving the fruits of their mental labor.

Lindsey and Teles 17 [Ricketts, M. (2018). The Captured Economy: How the Powerful Enrich Themselves, Slow Down Growth, and Increase Inequality by Brink Lindsey and Steven M. Teles. Oxford University Press (2017), 221 pp. ISBN: 978-0190627768 (hb, £16.99). Economic Affairs, 38(2), 297–300. doi:10.1111/ecaf.12299]//Lex AKu recut Lex VM

In our opinion, the biggest problem with the moral case for patents and copyright laws is that those laws as currently constituted regularly violate the principle on which they are supposedly grounded—namely, entitlement to the fruits of one’s mental labor. The exclusive rights granted to copyright and patent holders aren’t just an additional premium layer of protection on top of the basic rights that all enjoy. Rather, copyright and patent laws extend premium rights to some in a way that frequently restricts the basic rights of others. Perversely, copyright and patent laws are regularly used to stop people from producing or selling their own original works. This was not always the case with copyright. Originally, US law prohibited only simple copying of full works as originally published. Thus, translations and even abridgments were not considered infringing. Gradually, the concept of infringement expanded to cover so-called derivative works—for example, a play based on a book, or a book that contains characters created by another author. This expansion was checked, to a limited and uncertain extent, by the concurrent rise of the doctrine of “fair use.” According to this doctrine, some derivative works—parodies, for example, and books that include brief quoted passages from other works—are not considered infringing. For everything else, including adaptations of an artistic work to a new format, new works using existing literary characters or settings, remixes or mashups of musical works, and so forth, the restrictions and penalties of copyright apply. In all these cases, artists can expend mental effort to create something new and original, but they are not allowed to publish or sell it.33 They are thus deprived of their basic rights to the fruits of their own mental labor. In the case of patent law, independent invention has never been a defense against claims of infringement. As a result, inventors who come in second in a patent race have no right at all to make use of and profit from their ideas. This is by no means an unusual occurrence, for nearly simultaneous and completely independent discovery of new technologies occurs with astonishing frequency.34 Indeed, patent infringement lawsuits only rarely involve intentional copying of someone else’s invention; in the clear majority of lawsuits, the alleged infringers developed their products on their own and weren’t even aware of the patent in question. In summary, the moral case for patents and copyright is supposedly based on the entitlement to enjoy the fruits of one’s mental labor. Yet under current law, the most basic and universal form that this entitlement can take, one whose general propriety is completely uncontroversial, is regularly traduced. We therefore find unconvincing the claim that copyright and patent holders are rightful property owners who are only receiving their just due. Yes, we can imagine intellectual property laws in which the moral claims for exclusive rights are much stronger. If copyright were limited to its original concern of preventing sales of full reproductions, and if patents were awarded to all independent co-inventors (or at least independent invention were a complete defense in any infringement action), then intellectual property rights would indeed provide additional protections for artists and inventors without impinging on the basic rights of other artists and inventors. But that is not the intellectual property law we have today, and to get there would require major statutory changes. The copyright and patent laws we have today therefore look more like intellectual monopoly than intellectual property. They do not simply give people their rightful due; on the contrary, they regularly deprive people of their rightful due. If there is a case to be made for the special privileges granted under these laws, it must be based on utilitarian grounds. As we have already seen, that case is surprisingly weak, and utterly incapable of justifying the radical expansion in IP protection that has occurred in recent years. Therefore, it is entirely appropriate to strip IP protection of its sheep’s clothing and to see it for the wolf it is, a major source of economic stagnation and a tool for unjust enrichment.

#### 2] IP Rights hand partial control of others property to IP Creators.

Kinsella 13 [Kinsella S. (2013) The Case Against Intellectual Property. In: Luetge C. (eds) Handbook of the Philosophical Foundations of Business Ethics. Springer, Dordrecht. https://doi.org/10.1007/978-94-007-1494-6\_99]//Lex AKu recut Lex VM \*\*\*Brackets for Gendered Language\*\*\*

Let us recall that IP rights give to pattern-creators partial rights of control – ownership – over the material property of everyone else. The pattern-creator has partial ownership of others’ property, by virtue of his [their] IP right, because he [they] can prohibit them from performing certain actions with their own property. Author X, for example, can prohibit a third party, Y, from inscribing a certain pattern of words on Y’s own blank pages with Y’s own ink. That is, by merely authoring an original expression of ideas, by merely thinking of and recording some original pattern of information, or by finding a new way to use his own property (recipe), the IP creator instantly, magically becomes a partial owner of others’ property. He [They] has some say over how third parties can use their property. He is granted, in effect, a type of “negative servitude” in others’ already owned property” (See [32]). IP rights change the status quo by redistributing property from individuals of one class (material-property owners) to individuals of another (authors and inventors). Prima facie, therefore, IP law trespasses against or “takes” the property of material-property owners, by transferring partial ownership to authors and inventors. It is this invasion and redistribution of property that must be justified in order for IP rights to be valid. We see, then, that utilitarian defenses do not do the trick. Further problems with natural-rights defenses are explored below.

#### 3] Justifying ownership based on creation is unjust.

Kinsella 13 [Kinsella S. (2013) The Case Against Intellectual Property. In: Luetge C. (eds) Handbook of the Philosophical Foundations of Business Ethics. Springer, Dordrecht. https://doi.org/10.1007/978-94-007-1494-6\_99]//Lex AKu recut Lex VM

One problem with the creation-based approach is that it almost invariably protects only certain types of creations – unless, i.e., every single useful idea one comes up with is subject to ownership (more on this below). But the distinction between the protectable and the unprotectable is necessarily arbitrary. For example, philosophical or mathematical or scientific truths cannot be protected under current law on the grounds that commerce and social intercourse would grind to a halt were every new phrase, philosophical truth, and the like considered the exclusive property of its creator. For this reason, patents can be obtained only for so-called practical applications of ideas, but not for more abstract or theoretical ideas. Rand agrees with this disparate treatment, in attempting to distinguish between an unpatentable discovery and a patentable invention. She argues that a “scientific or philosophical discovery, which identifies a law of nature, a principle, or a fact of reality not previously known” is not created by the discoverer. But the distinction between creation and discovery is not clear-cut or rigorous.31 Nor is it clear why such a distinction, even if clear, is ethically relevant in defining property rights. No one creates matter; they just manipulate and grapple with it according to physical laws. In this sense, no one really creates anything. They merely rearrange matter into new arrangements and patterns. An engineer who invents a new mousetrap has rearranged existing parts to provide a function not previously performed [90]. Others who learn of this new arrangement can now also make an improved mousetrap. Yet the mousetrap merely follows laws of nature. The inventor did not invent the matter out of which the mousetrap is made, nor the facts and laws exploited to make it work. Similarly, Einstein’s “discovery” of the relation E = mc2 , once known by others, allows them to manipulate matter in a more efficient way. Without Einstein’s, or the inventor’s, efforts, others would have been ignorant of certain causal laws, of ways matter can be manipulated and utilized. Both the inventor and the theoretical scientist engage in creative mental effort to produce useful, new ideas. Yet one is rewarded, and the other is not. In one recent case, the inventor of a new way to calculate a number representing the shortest path between two points – an extremely useful technique – was not given patent protection because this was “merely” a mathematical algorithm.32 But it is arbitrary and unfair to reward more practical inventors and entertainment providers, such as the engineer and songwriter, and to leave more theoretical science and math researchers and philosophers unrewarded. The distinction is inherently vague, arbitrary, and unjust.

#### The Advantage is Democracy.

#### India is in a democracy crisis now which has caused the second wave.

Singh 7/5 [Prerna Singh, July 5, 2021 at 5:00 a.m., “India has become an ‘electoral autocracy.’ Its covid-19 catastrophe is no surprise”, [https://www.washingtonpost.com/politics/2021/07/05/india-has-become-an-electoral-autocracy-its-covid-19-catastrophe-is-no-surprise //](https://www.washingtonpost.com/politics/2021/07/05/india-has-become-an-electoral-autocracy-its-covid-19-catastrophe-is-no-surprise%20//) JB recut by Lex AKo]

On Thursday, the White House announced that it is deploying [response teams](https://www.cnbc.com/2021/07/01/delta-white-house-to-deploy-response-teams-across-us-to-combat-covid-variant.html), composed of officials from the Centers for Disease Control and Prevention and other federal agencies, to combat the “hypertransmissible” delta variant of the [coronavirus](https://www.washingtonpost.com/coronavirus/?itid=lk_inline_manual_2) spreading across the United States and the world. This variant first emerged in India, where a devastating second wave of virus infections have been accompanied by a parallel epidemic of [mucormycosis, or “black fungus,”](https://www.scientificamerican.com/article/why-deadly-black-fungus-is-ravaging-covid-patients-in-india/) that is maiming and killing patients. **India’s humanitarian tragedy is linked to** a **deeper political crisis** — that of **democratic erosion**. At independence from colonial rule, **India** had relatively **low** economic **development and industrialization**, widespread poverty and illiteracy, and immense ethnic diversity across linguistic, religious and caste lines. [Leading political science theories](https://www.jstor.org/stable/1951731) argued these conditions made India [infertile terrain](https://www.google.com/books/edition/The_Success_of_India_s_Democracy/Io0NsnlRT6sC?hl=en) for democracy. Yet in 1947, India instituted a democratic government and, with the exception of [a short time from 1975-77](https://press.princeton.edu/books/hardcover/9780691186726/emergency-chronicles), has remained one. Up until a few weeks ago, that is. In its influential annual rankings of countries across the world, the U.S.-based democracy watchdog Freedom House downgraded **India from a free democracy to a “**[**partially free democracy**](https://freedomhouse.org/country/india/freedom-world/2021)**.”** Similarly, the **Swedish-based V-Dem Institute demoted** **the country to an “**[**electoral autocracy**](https://www.bbc.com/news/world-asia-india-56393944)**.”** Both organizations cited the regime’s **crackdowns on freedom of speech** — and in particular, expressions of dissent — as a key factor driving India’s slide down these indexes. How are **India’s coronavirus crisis and democratic backsliding linked**? Here’s what you need to know. **The decline of free speech in the world’s largest democracy** Since assuming power in 2014, **the** ruling Bharatiya Janata Party (**BJP**) regime has **consistently and brutally undermined civil liberties**, especially freedom of speech. This crackdown has [affected](https://thewire.in/rights/india-modi-anti-national-protest-arrest-sedition-authoritarianism) journalists, editors, organizers, climate activists, Bollywood actors, cricketers, celebrities, and even ordinary citizens posting on social media. The BJP has forced editors of prominent newspapers to step down**. Police** have [**raided**](https://www.nytimes.com/2017/06/05/world/asia/india-ndtv-raids-narendra-modi-prannoy-roy.html)**or shut down the offices of media outlets** that featured articles **challenging the regime’s actions**. Physical attacks on journalists have become commonplace. Some have been gunned down in broad daylight outside their homes, earning India a [reputation](https://www.cjr.org/special_report/gauri-lankesh-killing.php) as what the Columbia Journalism Review called “one of the world’s most dangerous countries to be a reporter.” Meanwhile, reporters and media organizations sympathetic to the regime have been [protected](https://theprint.in/opinion/arnab-goswami-swift-bail-should-be-rule-for-undertrials-not-exception/545301/) and supported. [Thousands](https://timesofindia.indiatimes.com/india/5128-uapa-cases-229-sedition-cases-lodged-in-five-years-government/articleshow/81433613.cms) of individuals and organizations critical of the regime have had wide-ranging charges filed against them. Many awaiting trial still [languish](https://thewire.in/rights/jail-bail-hearings-court-delhi-riots-elgar-parishad) in jails across the country. **These attacks on freedom** of speech **harm democracies’ effective functioning. An uncensored public realm enables** the **open exchange of information**; an unencumbered press enables popular accountability. **That leaves governments** insulated from evidence and accountability, **making decisions in isolation**. [What's behind India's dramatic pandemic surge? Here's one factor: Too little competition in parliament.](https://www.washingtonpost.com/politics/2021/06/02/whats-behind-indias-dramatic-pandemic-surge-heres-one-factor-too-little-competition-parliament/?itid=lk_interstitial_manual_16) Silencing critics can be lethal during natural disasters. In their influential 1991 book “[Hunger and Public Action](https://oxford.universitypressscholarship.com/view/10.1093/0198283652.001.0001/acprof-9780198283652),” development economists Jean Drèze and Nobel laureate Amartya Sen explored why India had not endured famine since independence, despite chronic undernourishment and food production difficulties. Under colonial rule, devastating famines were numerous. Sen and Drèze concluded that the key difference since independence has been watchdog journalists whose reporting on early signs of a famine in an uncensored news media aroused public concern and pushed the government to act. But in March 2020, Prime Minister Narenda **Modi’s government**[**petitioned**](https://economictimes.indiatimes.com/news/politics-and-nation/sc-asks-media-to-publish-official-version-of-corona-developments/articleshow/74919142.cms?from=mdr)**India’s top court** to **prevent journalists from reporting covid-19 information that the regime had not sanctioned**. The Supreme Court denied the petition — but nevertheless directed the media to broadcast “the official version” of covid-19 developments. Meanwhile, **the government** has [**filed charges**](https://rsf.org/en/news/surge-harassment-indian-reporters-over-coronavirus-coverage)**against** and arrested dozens of **journalists reporting** on the **government’s mismanagement of the coronavirus crisis, whether that was about** the urban [migrant crisis](https://thewire.in/media/himachal-pradesh-firs-journalists) caused by the regime’s abrupt lockdown at the start of the pandemic; dire conditions at quarantine centers; or the shortage of oxygen and other key medical supplies. Following Drèze and Sen’s logic about famines, this quashing of a free press has both prevented the government from accessing accurate information about how the pandemic was unfolding on the ground and reduced its sense of public accountability. [Millions of people in India's crowded slums can't keep each other at a distance during a pandemic lockdown](https://www.washingtonpost.com/politics/2020/04/13/millions-people-indias-crowded-slums-cant-keep-each-other-distance-during-pandemic-lockdown/?itid=lk_interstitial_manual_23) The In February, the government announced controversial[new rules covering digital publishing](https://time.com/5946092/india-internet-rules-impact/) that give officials the power to block stories from being published or to shut down entire websites. In the past few weeks, the government has [pressured social media platforms such as Facebook, Instagram, Twitter to remove posts critical of the government](https://www.nytimes.com/2021/04/25/business/india-covid19-twitter-facebook.html). Many posts — including those with the trending hashtag #ResignModi — have disappeared and mysteriously reappeared. In India’s largest state, Uttar Pradesh, one man took to Twitter to locate oxygen for an ailing family member, who subsequently died. The [police charged him with circulating misinformation](https://scroll.in/latest/993484/up-fir-filed-against-man-who-sought-twitter-help-for-oxygen-for-grandfather) “with the intent to cause fear or alarm.” **These attacks** on free speech **are** all the **more dangerous because other key democratic watchdog institutions** — for example, an active [political opposition](https://www.washingtonpost.com/politics/2021/06/02/whats-behind-indias-dramatic-pandemic-surge-heres-one-factor-too-little-competition-parliament/?itid=lk_inline_manual_29) — **are weak**. India has protected the freedom of speech, until now BJP government extended its power to censor The freedom of speech, including the right to critique, has been at the core of Indian nationalism, forged during resistance to British colonialism. The Modi regime’s [exclusionary Hindu nationalism](https://www.washingtonpost.com/politics/2020/01/20/india-protesters-are-singing-national-anthem-waving-flag-heres-why-that-matters/?itid=lk_inline_manual_34) deviates from that history. Muzzling free speech has been [deadly](https://www.latimes.com/opinion/story/2021-05-08/india-covid-pandemic-deaths-narendra-modi) during the pandemic. Today **the scale of the covid-19 crisis** that **continues to burn across India remains unknown.** Experts [warn](https://www.nytimes.com/interactive/2021/05/25/world/asia/india-covid-death-estimates.html) that death tolls are likely many times the official reports. Scientists remain unclear about how well each of the vaccines work against the delta strain. In the United States, [concerns](https://www.scientificamerican.com/article/how-dangerous-is-the-delta-variant-and-will-it-cause-a-covid-surge-in-the-u-s/) about a new surge are growing. A free press could not have prevented the pandemic. But it could have both provided critical early information about the unfolding second wave of virus infections and put pressure on the government to take action. This would have likely reduced the public health tragedy.

#### The second wave and lack of journalistic freedom revives IndoPak escalation.

Somos 20 [Christy Somos, December 17, 2020, “COVID-19 has escalated armed conflict in India, Pakistan, Iraq, Libya and the Philippines, study finds,” [https://www.ctvnews.ca/world/covid-19-has-escalated-armed-conflict-in-india-pakistan-iraq-libya-and-the-philippines-study-finds-1.5236738 //](https://www.ctvnews.ca/world/covid-19-has-escalated-armed-conflict-in-india-pakistan-iraq-libya-and-the-philippines-study-finds-1.5236738%20//) JB Recut by Lex AKo]

INDIA **India saw a rise in armed conflict during the study period, with violent clashes in the Kashmir region between Kashmiri separatists facing off against the Indian military, as well as conflicts between Pakistan and India.** “So what mostly drove the increase in conflict intensity…were basically due to two factors,” Ide said. “The first being that **there is some evidence that Pakistan sponsors or supports these insurgents in Kashmir, to encourage them to increase their attacks [on Indian forces] because they perceived them to be weak and struggling with the pandemic.” The** second factor, Ide explained, was that **while Indian government enacted a “pretty comprehensive lockdown in Kashmir, and sealing it way from international media attention…launched more intense counter-insurgency efforts and…crack[ed] down on any pro-Pakistani sympathy expressions.”** IRAQ Iraq had an increase in armed conflict, but Ide noted that the overall intensity did not change that much – a “very slight upward trend” in scale that was not linear. What did increase were attacks by ISIS in April, May, and June. “The Iraqi government was really in trouble,” he said. “They had enormous economic loss, they had to go head-to-head and use troops and funds to combat the pandemic – the international coalition supporting the government partially withdrew troops or stopped their activities.” “The Iraqi government was really in a position of weakness.” Ide said the Islamic State exploited the pandemic and the thin resources at hand to the government to expand territorial control, conquer new areas and to stage more attacks. LIBYA The civil war in Libya between the Government of National Accord’s (GNA) forces and the Libyan National Army escalated during the study period, after a ceasefire brokered in January was broken, Ide said. “As soon as international attention shifted to the pandemic…they really escalated the conflict, tried to make gains while hoping the other side is weakened because of the pandemic, hoping to score an easy military victory” Ide said. “It didn’t happen.” The UN Security Council noted in a May report that the pandemic was bolstering the 15-month conflict, citing the history of more than 850 broken ceasefire agreements and “a tide of civilian deaths” on top of a worsening outbreak. PAKISTAN **The ongoing conflict with India saw a rise in armed conflict in Pakistan** during the study period – which were unrelated to the pandemic, **but also a rise in Taliban-affiliated groups and anti-government sentiments due to pandemic restrictions**, Ide said. “There were a lot of anti-government grievances,” Ide said. “There were restrictions on religious gatherings, which religious groups did not like, and there were some negative economic impacts which affected the local people.” Ide said those two factors could have been exploited by the Taliban in a quest to recruit more followers. Later in the study period, a swath Pakistani government officials were struck with COVID-19, leaving the country with a leadership crisis, which saw an increase of attacks by Taliban groups in May.

#### Extinction – first strike and fallout blocks the sun

Roblin 21. [(Sébastien Roblin holds a master’s degree in Conflict Resolution from Georgetown University and served as a university instructor for the Peace Corps in China, "If the Next India-Pakistan War Goes Nuclear, It Will Destroy the World," The National Interest, March 26, 2021. <https://nationalinterest.org/blog/reboot/if-next-india-pakistan-war-goes-nuclear-it-will-destroy-world-181134>] TDI

Here's What You Need to Remember: India and Pakistan account for over one-fifth world’s population, and therefore a significant share of economic activity. Should their major cities become irradiated ruins with their populations decimated, a tremendous disruption would surely result. Between February 26 and 27 in 2019, Indian and Pakistani warplanes launched strikes on each other’s territory and engaged in aerial combat for the first time since 1971. Pakistan ominously hinted it was convening its National Command Authority, the institution which can authorize a nuclear strike. The two states, which have retained an adversarial relationship since their founding in 1947, between them deploy nuclear warheads that can be delivered by land, air and sea. However, those weapons are inferior in number and yield to the thousands of nuclear weapons possessed by Russia and the United States, which include megaton-class weapons that can wipe out a metropolis in a single blast. Some commenters have callously suggested that means a “limited regional nuclear war” would remain an Indian and Pakistani problem. People find it difficult to assess the risk of rare but catastrophic events; after all, a full-scale nuclear war has never occurred before, though it has come close to happening. Such assessments are not only shockingly callous but shortsighted. In fact, several studies have modeled the global impact of a “limited” ten-day nuclear war in which India and Pakistan each exchange fifty 15-kiloton nuclear bombs equivalent in yield to the Little Boy uranium bomb dropped on Hiroshima. Their findings concluded that spillover would in no way be “limited,” directly impacting people across the globe that would struggle to locate Kashmir on a map. And those results are merely a conservative baseline, as India and Pakistan are estimated to possess over 260 warheads. Some likely have yields exceeding 15-kilotons, which is relatively small compared to modern strategic warheads. Casualties Recurring terrorist attacks by Pakistan-sponsored militant groups over the status of India’s Muslim-majority Jammu and Kashmir state have repeatedly led to threats of a conventional military retaliation by New Delhi. Pakistan, in turn, maintains it may use nuclear weapons as a first-strike weapon to counter-balance India’s superior conventional forces. Triggers could involve the destruction of a large part of Pakistan’s military or penetration by Indian forces deep into Pakistani territory. Islamabad also claims it might authorize a strike in event of a damaging Indian blockade or political destabilization instigated by India. India’s official policy is that it will never be first to strike with nuclear weapons—but that once any nukes are used against it, New Dehli will unleash an all-out retaliation. The Little Boy bomb alone killed around 100,000 Japanese—between 30 to 40 percent of Hiroshima’s population—and destroyed 69 percent of the buildings in the city. But Pakistan and India host some of the most populous and densely populated cities on the planet, with population densities of Calcutta, Karachi and Mumbai at or exceeding 65,000 people per square mile. Thus, even low-yield bombs could cause tremendous casualties. A 2014 study estimates that the immediate effects of the bombs—the fireball, over-pressure wave, radiation burns etc.—would kill twenty million people. An earlier study estimated a hundred 15-kiloton nuclear detonations could kill twenty-six million in India and eighteen million in Pakistan—and concluded that escalating to using 100-kiloton warheads, which have greater blast radius and overpressure waves that can shatter hardened structures, would multiply death tolls four-fold. Moreover, these projected body counts omit the secondary effects of nuclear blasts. Many survivors of the initial explosion would suffer slow, lingering deaths due to radiation exposure. The collapse of healthcare, transport, sanitation, water and economic infrastructure would also claim many more lives. A nuclear blast could also trigger a deadly firestorm. For instance, a firestorm caused by the U.S. napalm bombing of Tokyo in March 1945 killed more people than the Fat Man bomb killed in Nagasaki. Refugee Outflows The civil war in Syria caused over 5.6 million refugees to flee abroad out of a population of 22 million prior to the conflict. Despite relative stability and prosperity of the European nations to which refugees fled, this outflow triggered political backlashes that have rocked virtually every major Western government. Now consider likely population movements in event of a nuclear war between India-Pakistan, which together total over 1.5 billion people. Nuclear bombings—or their even their mere potential—would likely cause many city-dwellers to flee to the countryside to lower their odds of being caught in a nuclear strike. Wealthier citizens, numbering in tens of millions, would use their resources to flee abroad. Should bombs beginning dropping, poorer citizens many begin pouring over land borders such as those with Afghanistan and Iran for Pakistan, and Nepal and Bangladesh for India. These poor states would struggle to supports tens of millions of refugees. China also borders India and Pakistan—but historically Beijing has not welcomed refugees. Some citizens may undertake risky voyages at sea on overloaded boats, setting their sights on South East Asia and the Arabian Peninsula. Thousands would surely drown. Many regional governments would turn them back, as they have refugees of conflicts in Vietnam, Cambodia and Myanmar in the past. Fallout Radioactive fallout would also be disseminated across the globe. The fallout from the Chernobyl explosion, for example, wounds its way westward from Ukraine into Western Europe, exposing 650,000 persons and contaminating 77,000 square miles. The long-term health effects of the exposure could last decades. India and Pakistan’s neighbors would be especially exposed, and most lack healthcare and infrastructure to deal with such a crisis. Nuclear Winter Studies in 2008 and 2014 found that of one hundred bombs that were fifteen-kilotons were used, it would blast five million tons of fine, sooty particles into the stratosphere, where they would spread across the globe, warping global weather patterns for the next twenty-five years. The particles would block out light from the sun, causing surface temperatures to decrease an average of 2.7 degrees Fahrenheit across the globe, or 4.5 degrees in North American and Europe. Growing seasons would be shortened by ten to forty days, and certain crops such as Canadian wheat would simply become unviable. Global agricultural yields would fall, leading to rising prices and famine. The particles may also deplete between 30 to 50 percent of the ozone layer, allowing more of the sun’s radiation to penetrate the atmosphere, causing increased sunburns and rates of cancer and killing off sensitive plant-life and marine plankton, with the spillover effect of decimating fishing yields. To be clear, these are outcomes for a “light” nuclear winter scenario, not a full slugging match between the Russian and U.S. arsenals. Global Recession Any one of the factors above would likely suffice to cause a global economic recession. All of them combined would guarantee one. India and Pakistan account for over one-fifth world’s population, and therefore a significant share of economic activity. Should their major cities become irradiated ruins with their populations decimated, a tremendous disruption would surely result. A massive decrease in consumption and production would obviously instigate a long-lasting recessionary cycle, with attendant deprivations and political destabilization slamming developed and less-developed countries alike. Taken together, these outcomes mean even a “limited” India-Pakistan nuclear war would significantly affect every person on the globe, be they a school teacher in Nebraska, a factory-worker in Shaanxi province or a fisherman in Mombasa. Unfortunately, the recent escalation between India and Pakistan is no fluke, but part of a long-simmering pattern likely to continue escalating unless New Delhi and Islamabad work together to change the nature of their relationship.

### 1AC – Advocacy

#### Thus, the advocacy – Resolved: The member nations of the World Trade Organization ought to reduce intellectual property protections for medicines.

#### The plan solves – reducing IP for medicine is consistent with democratic ideals, builds revolutionary movement against neoliberalism, and provides reparations to Global South

[Thomas **Hanna**, 9-21-20**20**, "Democratizing knowledge: Transforming intellectual property and research and development," Democracy Collaborative, [https://democracycollaborative.org/learn/publication/democratizing-knowledge-transforming-intellectual-property-and-research-and //](https://democracycollaborative.org/learn/publication/democratizing-knowledge-transforming-intellectual-property-and-research-and%20//) JB]

* Link turns cap Ks and setcol, read unhighlighted part
* R&D – research and development
* Specs patents

**As countries grapple with** the devastating **challenges of COVID-19** and **we**, hopefully, **move closer towards** the **development of a vaccine, the injustices and insufficiencies of the current approach to IP and R&D are becoming increasingly apparent. It is imperative that we quickly move away from the current system that prioritizes corporate profits sourced from monopoly rights to one that values and centers public health, social equality, and ecological sustainability**.

**The design**, implementation, and governance **of our IP and R&D systems are critically important**. However, the incredible rise of the intangible economy has dramatically altered these systems and our wider economic landscape. **Rather than stimulating and supporting the innovation needed to power the 21st-century digital economy**, the enclosure of **ownership of creations of the mind has been capitalized on to generate vast profits and considerably increase the power and control of a small group of large corporations and their owners. This** has **resulted in** a series of adverse **consequences, from** languishing **innovation to exacerbating racial, economic, gender, and geographic inequality**, to reducing competition, to abusive corporate practices related to workers’ rights, tax justice, and consumer protections. In sum, **it is becoming** increasingly **clear** to observers from **across the political spectrum that the current approach to IP and R&D is not fit for purpose.**

**Given** their inherently **political nature** and central role **in the economic system**, were **our IP and R&D systems to be transformed, they could be harnessed for the common good and to build an equitable, democratic, and environmentally sustainable future for all. Extending principles of democratic ownership is key to this transformation**. From the creation of a public knowledge commons, to substantially increasing public R&D funding, to embedding global solidarity and reparations, to challenging corporate power, to bolstering workers’ rights,

### Underview

#### 1] 1AR theory is legit – anything else means infinite abuse – drop the debater, round already skewed competing interp reasonability is arbitrary– 1AR is too short to make up for the time trade-off – no RVIs – 6 min 2NR means they can brute force me every time.

#### 3] Permissibility and presumption affirm.

**A] Freeze- otherwise we would not be able to justify morally neutral actions since there isn’t a prohibition and we would have to prove an obligation.**

#### B] Trivialism- statements are true until proven false, if I told you my name you’d believe me. Negating affirms because it assumes that the 1AC is a statement that is worthy of contestation which means our arguments are legitimate.

#### All neg interps are counter interps since the aff takes an implicit stance on every issue.

## 1AR

#### Cannabis isn’t a medicine –

Madras 16 [(Bertha, Madras is a professor of psychobiology in the Department of Psychiatry and the chair of the Division of Neurochemistry at Harvard Medical School, Harvard University; she served as associate director for public education in the division on Addictions at Harvard Medical School.) “Opinion: 5 reasons marijuana is not medicine” The Washington Post, 4/29/2016. <https://www.washingtonpost.com/news/in-theory/wp/2016/04/29/5-reasons-marijuana-is-not-medicine/>] BC

Yet unlike drugs approved by the Food and Drug Administration, “dispensary marijuana” has no quality control, no standardized composition or dosage for specific medical conditions. It has no prescribing information or no high-quality studies of effectiveness or long-term safety. While the FDA is not averse to approving cannabinoids as medicines and has approved two cannabinoid medications, the decision to keep marijuana in Schedule I was reaffirmed in a 2015 federal court ruling. That ruling was correct.

To reside in Schedules II-V and be approved for diagnosing, mitigating, treating or curing a specific medical condition, a substance or botanical must proceed through a rigorous FDA scientific process proving safety and efficacy. Not one form of “dispensary marijuana” with a wide range of THC levels — butane hash oil, smokables, vapors, edibles, liquids — has gone through this rigorous process for a single medical condition (let alone 20 to 40 conditions).

To approve a medicine, the FDA requires five criteria to be fulfilled:

1. The drug’s chemistry must be known and reproducible. Evidence of a standardized product, consistency, ultra-high purity, fixed dose and a measured shelf life are required by the FDA. The chemistry of “dispensary marijuana” is not standardized. Smoked, vaporized or ingested marijuana may deliver inconsistent amounts of active chemicals. Levels of the main psychoactive constituent, THC, can vary from 1 to 80 percent. Cannabidiol (known as CBD) produces effects opposite to THC, yet THC-to-CBD ratios are unregulated.
2. There must be adequate safety studies. “Dispensary marijuana” cannot be studied or used safely under medical supervision if the substance is not standardized. And while clinical research on long-term side effects has not been reported, drawing from recreational users we know that marijuana impairs or degrades brain function, and intoxicating levels interfere with learning, memory, cognition and driving. Long-term use is associated with addiction to marijuana or other drugs, loss of motivation, reduced IQ, psychosis, anxiety, excessive vomiting, sleep problems and reduced lifespan. Without a standardized product and long-term studies, the safety of indefinite use of marijuana remains unknown.
3. There must be adequate and well-controlled studies proving efficacy. Twelve meta-analyses of clinical trials scrutinizing smoked marijuana and cannabinoids conclude that there is no or insufficient evidence for the use of smoked marijuana for specific medical conditions. There are no studies of raw marijuana that include high-quality, unbiased, blinded, randomized, placebo-controlled or long-duration trials.
4. The drug must be accepted by well-qualified experts. Medical associations generally call for more cannabinoid research but do not endorse smoked marijuana as a medicine. The American Medical Association: "Cannabis is a dangerous drug and as such is a public health concern"; the American Academy of Child and Adolescent Psychiatry: "Medicalization" of smoked marijuana has distorted the perception of the known risks and purposed benefits of this drug;" the American Psychiatric Association: "No current scientific evidence that marijuana is in any way beneficial for treatment of any psychiatric disorder ‚Ä¶ the approval process should go through the FDA."
5. Scientific evidence must be widely available. The evidence for approval of medical conditions in state ballot and legislative initiatives did not conform to rigorous, objective clinical trials nor was it widely available for scrutiny.